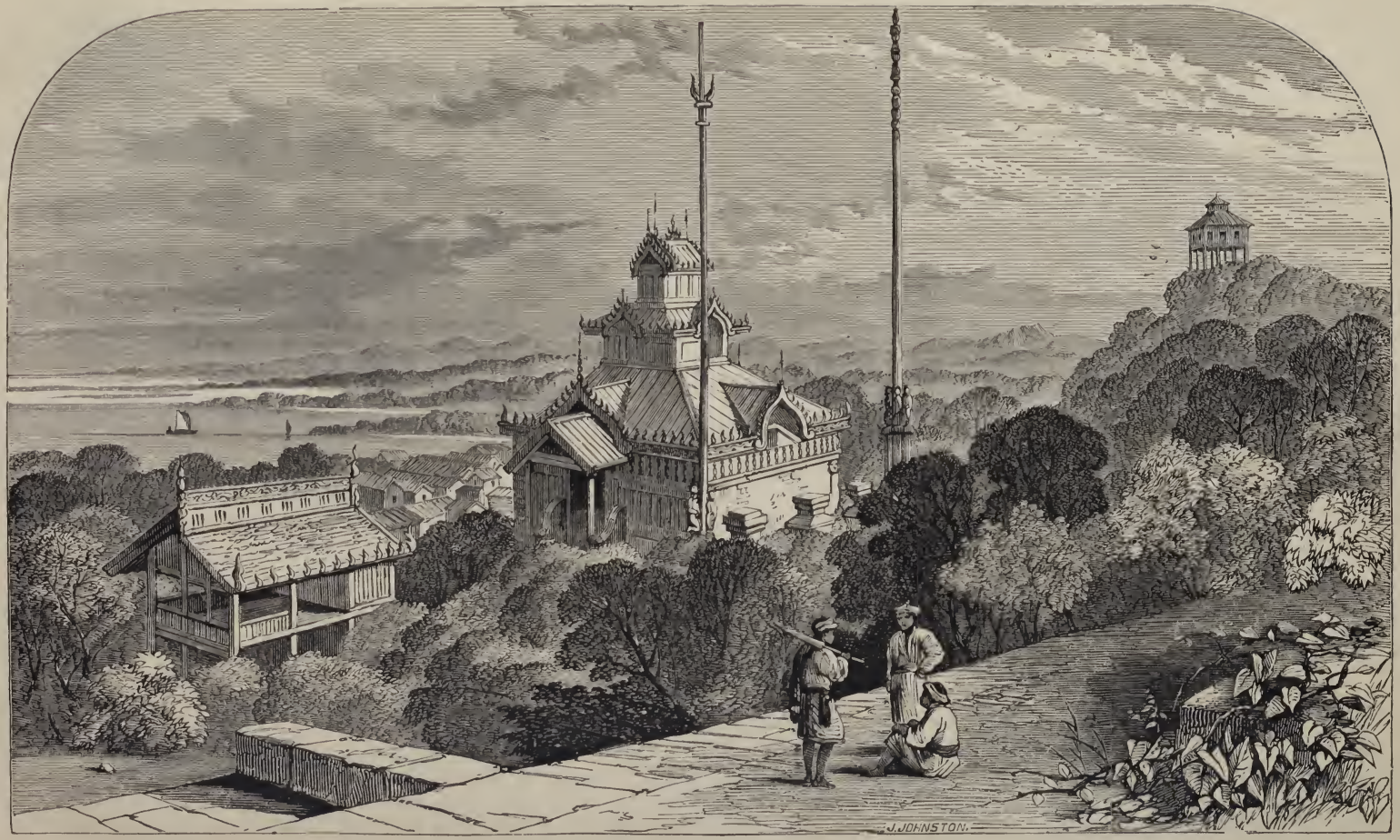
LIBRARY
OF THE
Theological Seminary,
PRINCETON, N. J.

Case, Division I
Shelf, Section 7
Book, No.

Digitized by the Internet Archive
in 2015

https://archive.org/details/christianwork1611unse



SCENES IN BURMAH—THIEN, OR SACRED TEMPLE AND ZAYAT.

The Thien, in which are deposited Burmese deities, is in the centre, with its sacred posts. The Zayat is on the left. It is used as a caravanserai, and from it, also, the priests harangue their congregations.

CHRISTIAN WORK;

OR,

The News of the Churches.

A

MAGAZINE OF RELIGIOUS AND MISSIONARY INFORMATION.

BURMAH AND THE KARENS.

Our readers are acquainted with many details of the remarkable mission of the American Baptists in Burmah. Its influence has been felt especially among the mountain tribes of the Karens—the aborigines of the country. The following description of the Karens we take from Newcombe's "Cyclopædia of Missions:"—

"This interesting people are widely scattered over the Burmese Empire, but are entirely distinct from the Burmans, by whom they are regarded as inferiors and slaves. They have adopted many of the customs and modes of life of the Burmans; they are generally industrious, and, with the exception of intemperance, are but little addicted to the vices of barbarian tribes. Their condition is a degraded one, being everywhere oppressed by their Burmese masters, and compelled to perform every kind of servile labour. Hence they lead a wandering life, and dwell in temporary villages, planted in remote places, in order to escape the exactions of their oppressors. With few exceptions they reject Buddhism, and present the extraordinary phenomenon of a people without any form of religion or established priesthood, but believing in the existence of God, and in a state of future retribution, and cherishing a set of religious traditions resembling the truth of revelation, which they transmit from age to age in the poetic legends of their race. Blending with their traditions are some singular prophecies asserting their future elevation as a race, and that white strangers from across the sea would come to bring them 'the word of God.' It was on this account that when the missionaries became first acquainted with them, they evinced uncommon interest in the truths of the Gospel, and regarded them as the fulfilment of the predictions which had been delivered to them by the 'Elders' of a former age. These traditions of their race, acting on a people long crushed by oppression, but possessed of unusual moral sensibility, unquestionably gave the missionaries great advantages in their early labours among the Karens."

In 1832, within three years after Boardman began his labours among them, Dr. Mason thus wrote,—"I no longer date from a heathen land. Heathenism has fled these banks. I am seated in the midst of a Christian village, surrounded by a people that love as Christians, converse as Christians, act like Christians, and, in my eyes, look like Christians."

In a single year, 1844, Mr. Abbott baptized two thousand of them. When, in 1847, he returned from his visit to America, he found that the twenty native unordained preachers he had left in charge had increased to thirty-three; that these reported 1,200 converts waiting to be baptized; and that 1,150 had been baptized by the two native ordained preachers!

These Karens, moreover, are related to other still more numerous tribes, reaching away to the borders of China, of the same general characteristics with themselves.

It is interesting to note, that the Burman churches have just held their first missionary Convention; the object of the society being, "First, to strengthen and unite the churches of Burmah in mutual love and the Christian faith; and secondly, to extend the work of evangelization to all regions within their reach which do not receive the Gospel from other agencies." The society is composed of all the missionaries, native pastors and preachers, and delegates of the churches. It represents 250 churches, 50 ordained native pastors, more than 300 unordained pastors and preachers, and 16,000 communicants, in the midst of a much larger number of nominal Christians and pupils under Christian instruction.

PROTESTANTISM IN HUNGARY.

By a Hungarian Pastor.

The furthest territory from the centre of Europe, in which the Reformation has gained an extensive footing, is formed by Hungary inclusively of Transylvania.

And as this country, in the middle ages, was appointed by Providence to limit the encroachments of Mohammedanism, and serve as a bulwark for the defence of Christian Europe, so has it, since the Reformation, in consequence of the Protestant leanings of its people, discharged a doubly important function, in that, lying like a wedge between the Papal empire on one side, and the imperial Papacy of the Eastern Church on the other, it has resisted as much as possible the further inroads of both these churches, and has effectively represented the sacred interests of the Evangelical doctrine in opposition to them.

It was to make the solution of this great problem possible that God, who overrules all the fortunes of his own kingdom, gave such a direction to circumstances, that Hungary, from the very first, opened widely her gates to the Reformation.

The unintermitting wars which were then carried on in the country, did not impede the progress of this design. People have here, even in their greatest political perplexities, given to "the one thing needful" the attention to which it was entitled from them.

The rich and powerful clergy of Hungary exerted in vain all their influence to resist the movement.

The Mohammedans even, who had then invaded the country, did some service to the interests of the Gospel in the same way as the Philistines served David; when the persecution of Saul had made him take refuge among them.

And the result was, that by far the greater part of Hungary had become Protestant by the beginning of the seventeenth century. The estates at the Diet called themselves "Status et Ordines Evangelici." In the higher nobility three families only remained consistently faithful to the Roman Catholic Church. And the fact, that this revolution was not a merely external one, was sufficiently evidenced by the fiery trials which came subsequently upon the Protestants in Hungary. These severities almost rooted out the reformed religion from all other parts of the present Austrian empire; but here they had no such effect. In vain were the means of oppressing Protestantism sought for throughout the country. The system of government established by the Jesuits, introduced foreign armies into the country in order to carry out its purposes. Even the political institutions of Hungary were attacked; because it was well known that, while they remained inviolate, no efforts to oppose the evangelical doctrine could possibly be successful.

A sanguinary struggle, relaxed at intervals, but again renewed, was carried on during no less than half a century between the Hungarians, contending for the freedom of their religious tenets, and the military power of the empire; and the victorious Hungarians, whenever they concluded a peace, persisted in claiming this freedom as the first condition of it.

But harder times followed, the country became unable to resist a power which never adhered to its engagements, but observed the maxim, "Fides hereticis data non est servanda." The bloody tribunal of Epirjes, 1670 to 1680, carried out its atrocious objects unhindered; and in consequence of these proceedings, and the other multifarious assaults of Jesuitism, the wealthier classes were compelled to re-enter the Roman Catholic Church, in order to avoid the forfeiture of their lives and of their possessions.

The poorer classes, however, encountered even these persecutions with a very effectual resolution. Their preachers, and several of their most noted secular members—if secular we can call such men; were imprisoned and sent to the galleys by hundreds, and exposed to other severe punishments. Their churches and schools were taken from them; the students were dispersed; and whole congregations were forced to wander from one district to another. In vain! They felt that the Gospel is a heavenly gift, for the poor especially. They went to work in trust, and with new vigour, in order to repair everything. They assembled when they could do no better, in secret. Many young people went to foreign universities, for the mere purpose of pursuing their studies without molestation. Their countrymen founded scholarships, &c., for them, and submitted cheerfully to all possible sacrifices, although they had to contribute at the same time to the maintenance of the Roman Catholic clergy.

It is really, if we duly reflect upon it, an irre-

sistible evidence of the divine power of the Gospel, that, while the Protestants in Hungary were never able before 1791 to hold a single general synod, while even the resolutions of this synod were never recognised by the government—while the depreciation of the Austrian currency by four-fifths in the years 1811 to 1815, destroyed the bulk of the capital of their institutions, they have, nevertheless, retained so much influence in their native country, as can only be explained by a positive miracle; and, although of late years it has happened that children have been forcibly removed from their parents to prevent their being educated in the Evangelical doctrines, they still number four millions in spite of all these persecutions, and compose more than a quarter of the entire population.

It must be understood, alas, that these four millions are not all members of the true church of Jesus—that even in Hungary the pure seed has been mingled with tares, by that enemy who works in darkness—and that especially since the tragic events of 1848, and since the unhappy policy of the subsequent period gave a shock to all pious reverence for holy things throughout the country, (so that the maintenance of ecclesiastical discipline has wellnigh become impossible)—since all this much has occurred in the Evangelical Church of Hungary, in connexion with doctrine as well as with morals, which the true friends of the Gospel must contemplate with sorrow. Hence the calamities which, of late years especially, have come over a land already long ago so sorely visited, are considered by the best of the Hungarian Protestants as the strokes of a scourge that God has taken into his hand to purify his Sion among them. Nevertheless, the Protestant Church in Hungary gives, even at the present day, unmistakable signs that it knows its task, that it keeps it continually before its eyes, and that it will not even hereafter desist from labouring faithfully at the majestic edifice of the Kingdom of God. These evidences are:—

1. The Protestant Church in Hungary has never been disposed to amalgamate its affairs with those of the State, or to subordinate to the State's temporal interests the eternal interests of the Gospel, in the fashion which is commonly required in this "mixed marriage." On this point it has consistently opposed of late (as it did in 1859) the formidable assaults of the Austrian Government. The promises it received of a considerable annual subsidy from the state were as fruitless as the threats and the actual persecutions which next ensued. Many persons submitted to imprisonment, to the loss of official position or to other punishments; and the whole Church has remained in its poverty, and continues with great sacrifices to maintain its institutions, to pay its preachers and teachers from its own funds, and to provide for its own poor, in order that at least its evangelical freedom may not be impaired by the control of the State. And that the Hungarian Protestants did not allow themselves to be guided by political prospects (as many have affirmed), although the political circumstances of the country have indeed been advantageous to their objects, is irresistibly proved by their having similarly, even in 1848, opposed on this point the Hungarian ministry which was on other grounds dear to the whole country. All this constantly reminds us of our Lord's declaration that his kingdom is not of this world.

2. The principle of a general sacerdotalism, (1 Pet. ii. 9.) is so deeply realized in the whole organization of the Protestant Church of Hungary, that with the exception of the administration of the sacraments, the ordination of the ministry and the solemnization of matrimony, there is no ecclesiastical function in which the laity do not play a considerable part. The members of all the church corporations, presbyteries of parishes, "seniorates" and superintendencies, and even of the working committees for special objects, are preachers and laymen together. The single parishes send to the seniorate assemblies, and these to the superintendential, the same number of secular as clerical representatives. The same principle is carried out in other departments. Thus, although no power is given to either of the confessions,* to organize itself by means of a general synod, and though the superintendents' complete independence of one another unfits them to remedy this deficiency, yet the unity of their system in important transactions is so manifest, and their accord is so perfect, that it can only have been produced by the Spirit of God choosing out for Himself this institution of the Protestant Church of Hungary.

3. As to what concerns more intimately the inner life of the Church, signs of deviations from orthodoxy have hitherto seldom displayed themselves in this Protestant Church, and have always

* The "Reformed" (Calvinist) or Lutheran. The Calvinists are nearly all Magyars; and their confession is called by our people in their vernacular the Magyar faith. They are twice as numerous as the Lutherans.

encountered an energetic resistance. The best and most respected persons very often complain sorely of the dullness of our religious life; and it is but a sleepy orthodoxy that exists amongst us; but it is orthodoxy nevertheless. Our professors of theology are nearly all orthodox; and those who to some extent entertain views of another kind have either to retire, or to conform to the doctrine of the Church. The ministers take an oath that they will preach the word of God agreeably to the confession which they have adopted. The literature of the Church, which is certainly a poor one, very seldom produces any but orthodox works. The books most used in families are the Bible and the hymn-book, of which the latter is a prayer-book also. It is no rare occurrence for poor and simple peasants to be so well versed in the Scriptures, that they can put to shame many preachers. The churches are in general well filled every Sunday; and in the afternoon a sermon is preached, at least among the Calvinists, on the Catechism. The Communion is preceded by a solemn preparation. The sick commonly demand the consolations of religion, and request the congregation to pray for them. The numbers of the criminals and the beggars comprise but a very small proportion of Protestants.

For the promotion of a Christian spirit, many associations have long existed here, many have also arisen in recent times wherever they have been permitted by the laws of the state, as Conferences of Preachers, "Circles" of School Teachers, Young Men's Unions, and Auxiliary Unions for the Poor, especially for Widows and Orphans; lastly, an Association of Hungarian Protestant Authors is expected shortly to come into existence, but has not been hitherto permitted by the authorities. A commencement of operations has also been made in popular Christian books, in order to win over the military to the service of God, and to extend the Gospel to Croatia and the Danubian Principalities. It is only for Missions to the heathen that wellnigh nothing is done here, except that some trifling contributions have been received for this object. Signs of a revival of greater activity in the service of God are exhibiting themselves, principally in the counties of Békes and Somogy and in Transylvania.

The schools in all these relations, as also in connexion with the ulterior development of a Christian life, are considered as the basis of all operations, and have therefore become the object of a peculiar attention and solicitude. Every parish is bound to have an elementary school, for the condition of which the minister is responsible. The religious element of education is his especial concern. Even in the middle and higher schools, the Professors are often, if not indeed mostly, ordained preachers; and this circumstance is in itself sufficient to impress on these institutions an evangelical character, which is further strengthened by the inspection of the seniorates and the superintendents. The result is, that the power of the Gospel penetrates education in all its branches, and that the fruits of education are proportionably more abundant in the Protestant than in the Roman Catholic institutions; and even in literature the majority of the existing authors, and the best of them, are Protestants. And we may expect this to be the case even more in future, in consequence of the lively interest in the school system which has lately been awakened in our Church. The establishment of Sunday-schools is in itself a point of great importance, especially when the parishes are able to supply their teachers, and in many places also their ministers, with a better maintenance, so that they may not be drawn away from their vocation by the cares of this life.

If, besides all this, we consider what is really the most important point, that our Church knows very well that all it has hitherto done is very little, and knows that by the grace of God it is called upon to do a great deal more, and especially to pray more and to labour more for an increased intensity of ecclesiastical life; to lay less stress on the blood of their ancestors, which was shed for religious freedom, and more and more on the blood of Jesus, from which is the fulness of freedom; to connect themselves more and more with the true friends of the Gospel, and thereby with Christ himself (getting themselves, in the first place, represented in the general assemblies of the Evangelical Alliance). It is scarcely possible that a sincere Christian should not look with hope and satisfaction upon the Protestant Church of this country, especially now that Hungary has regained her constitution, inasmuch as history teaches us that the freedom of this nation has always been propitious to the Gospel. That this may again be the case is the ardent prayer of the best of the Hungarian Protestants; and we will, at least, if we can do nothing more, pray with them.

In connexion with this article, we would call our readers' attention to the deplorable condition of one of the most important of the Protestant churches in Hungary, which we here report for

the reason that we may perhaps be able not only to pray, but to do something more for the sake of our Hungarian co-religionists.

The importance of this congregation is attested by the recommendation which they have obtained from the whole Reformed Church of Hungary. It is also attested by the circumstance, that they form one of the outermost advanced posts of Protestantism, being situated on the frontier of Hungary and her entirely Roman Catholic neighbour, Croatia; and that they have among them a gymnasium, the only Evangelical institution of the kind in the whole region. This congregation is more than any other called upon to work for the evangelization of Croatia.

This Hungarian congregation is in Csurgo, in the county of Somogy, near the river Dran. It has not long been in existence, and has fully organized itself only within the last twelve years. During this period it has built its school, and settled a proper stipend upon a minister and a school teacher. It has as yet no church; and this is a circumstance which aggravates its otherwise deplorable condition. For, in the year 1862, the members of this congregation, having had an abundant harvest, began to build a church, and had very soon half-finished it. But then came four terrible years in succession upon the unfortunate promoters of the work, who mostly live by agriculture; and from that time, as they have not even had any seed-corn, the building has been interrupted, and can only be renewed if assistance should be obtained from brethren abroad, inasmuch as it is well known that the whole of Hungary has, during the same years, been in many ways severely visited.

If we further mention that during these times of distress the congregation mostly remained in arrears with the stipends of its minister and school-teacher, and that many of its members were even compelled, in order to procure bread, to part with their little plots of ground, and with the remnants of their personal property, it will be acknowledged that the situation is a most deplorable one. But in regard to the church, it is especially to be feared that it may be partially thrown down by the weather before the building can be completed; that is, if the poor congregation cannot obtain adequate help.

In the meantime, the above-mentioned preacher, after he had many years waited in vain for better times, and when he had last year seen all the chastisements which the Scriptures describe as the most grievous, namely, war, famine, sickness and murrain, alighting together on his beloved fatherland (although he did not thoroughly understand our language, and had only picked up a little of it during his stay here, came to our help), and endeavoured to collect enough to enable the work to be proceeded with. For the completion of the church £1,500 would be required; but he and his parishioners would be much comforted if he could only procure enough to go on so far that they could safely leave the rest of the work to be done in better times. The sum requisite would be about one-half of the above-named, and towards this he has collected about £200, partly here amongst us, and partly during his tour in Holland. Many of the brethren in Holland have given him a second goodly gift.

As, however, M. Stephan Verbay sees that his travelling is very expensive, and compels him to expend a considerable part of his fund, he now (while he at once returns in the name of his congregation, his hearty thanks to all his kind benefactors who have afforded him a charitable contribution, leaving it to another time to give a general account of what he has collected) intends to return as soon as possible, and desires that further subscriptions may be addressed to him at 12, Hamilton Terrace, Hyde Vale, Greenwich, or to his bankers, Messrs. J. E. Mathieson, 77, Lombard Street, E.C. All such will be, in the utmost degree, useful to himself and to his poor congregation.

Let it be allowed us, then, to hope that, in in accordance with the apostolic precept, Gal. vi. 10, "Let us do good unto all men, especially unto them who are of the household of faith," our dear brethren and sisters in England will, as soon as possible, afford us this gratification, that as, of old, the Antiochians relieved the famished brethren in Jerusalem, so we may be enabled to relieve with a fair sum of money our brethren in Csurgo, who have been sorely afflicted so many years, not only with famine, but also with many other calamities.

MISS MARY CARPENTER'S RECENT VISIT TO INDIA.

Her Observations and Reports of Hindu Female Education, Missions, Reformatories, and Prisons.

At a soiree lately given to the members of the Social Science Association in London, Miss Mary Carpenter, of Bristol, authoress of "Our Convicts," delivered an address, embodying her observations in Hindustan within the past year; and, as these are both interesting and valuable, some account of them will be welcomed by our readers.

Miss Carpenter's principal object in undertaking her Indian journey was to evince her sympathy for the inhabitants, and especially for the ladies, of a country in which for many years she had felt the deepest interest—an interest in great degree kindled by the character and career of the celebrated Rammohun Roy, whose biography, written by herself, has long been familiar to the British public. Communications from many parts of India had been received by her, expressing the very strong desire now existing amongst the wealthier and more intelligent men of that country for practical measures to improve the condition of their female education. Of late years a great change has taken place in the native mind on this question, and the former hostility and indifference to improvement are rapidly disappearing.

Miss Carpenter's visit was intended to be of a private nature, but circumstances irrespective of her own plans rendered it much more public and important than could have been anticipated. For, previously to her arrival in India, Sir Bartle Frere, the Governor of Bombay, having been informed of the object of her visit, anticipated her desires by ordering the Secretary of the Council to issue an official despatch to the heads of the various departments of the Government, requesting that every facility should be afforded for the visits and enquiries which she might incline to undertake amongst any of the public institutions.* The Governor-General at Calcutta afforded her similar facilities for enquiry and observation in the eastern provinces, as also did the authorities in the other districts of Hindustan.

Thus, aided by the highest possible support, and being further solicited to communicate the results of her observations to the Government, Miss Carpenter entered on her congenial path of investigation, and visited in succession Bombay, Ahmenabad (in Guzerat), Surat, Poonah, Madras, Calcutta, and other principal cities.

FEMALE EDUCATION IN INDIA.

Many Hindoos acknowledged to Miss Carpenter that the want of female education is the great cause of the backward state of *male* education there. For, when a young man leaves the excellent schools and colleges which are now frequented by many of the native youth, he is removed from all the influences which should carry on and complete his education; he returns to an ignorant home, to the unintellectual and low-minded female society of mothers, sisters, and wives, whose mental and moral condition is but little removed above the level of the irrational animals around them. He finds no true companionship in these. He, therefore, falls to their level; for he cannot, under the circumstances, raise them to his own. Hence the absolute necessity for the wide establishment of female schools in India. These must,

* The following is a copy of the despatch issued by command of the Governor of Bombay to the Director of Public Instruction (Sir Alexander Grant, Bart.), the Inspector-General of Prisons, the Inspector-General of the Medical Department, &c., &c.:—

"Bombay Castle,
"26th September, 1866.

"Sir,—His Excellency the Governor is informed that Miss Mary Carpenter is likely to arrive by the mail-steamer now expected, and that she hopes to give a portion of her time in India to the same questions connected with education generally, with youthful and other reformatories, and with convict discipline, to which she has devoted so much time and attention in England.

"On questions connected with these and other cognate subjects I am desired to state, Miss Carpenter's opinion has, for many years past, been sought and listened to by legislators and administrators, of all shades of political opinion, in England; and His Excellency in council looks forward to her visit to Bombay as likely to be of great public benefit, by aiding in the solution of many problems with regard to which much has yet to be learnt in India, from the results of late European inquiry and discussion.

"I am accordingly instructed to request that you will be good enough to furnish Miss Carpenter with any statistical or other information on subjects connected with her enquiries, which your records may supply, and afford her every facility to visit and inspect the institutions under your control.

"I have the honour to be, Sir,
"Your most obedient Servant,
"J. King."

at least for the present, be unsectarian; for no others will be tolerated by the millions of pagan Hindoos. But such education, although denounced by some well-meaning persons as being "godless," has already accomplished important moral results, so far as it has been carried out. Miss Carpenter has witnessed much good effect on the native character as accruing even from the schools where the Bible has not yet been permitted by the natives. For unconsciously, but actually, the pupils have already received, through the pages of Milton, Shakespeare, Addison, Johnson, and Bacon, the powerful *indirect* influences of the Christian spirit and morality which are, in greater or less degrees, transfused through these authors. No one can study English literature continuously without imbibing many influences of the Christianity and of the Bible which have raised the English mind to its high development in comparison with that of less privileged nations. A most gratifying improvement has already taken place amongst the portion of the Hindoos already educated in these secular schools. Many of the abominations of heathendom have in consequence been abandoned by them as revolting to the tastes and habits developed by their familiarity with English literature. It is found, in practice, that our literature inevitably undermines and lessens the native bigotry. Further, the educated part of the community in Hindustan are now, as a rule, believers in one God. The fables of their traditional polytheism are despised. Miss Carpenter never met with a single case of an educated Hindoo continuing a believer in polytheism. She is of opinion that the Imperial Government cannot adopt a better course than perseveringly to continue the present class of unsectarian schools which, indirectly, are accomplishing so much good. For the natives would certainly refuse direct Christian instruction as a national insult, and as an act of oppression. Yet many, even, of these pagans are becoming anxious to read the Bible voluntarily. Whilst strenuously objecting to authoritative proselytism, or to attempts in this direction, they are increasingly favourable to the perusal of the volume which has had such a mighty influence on the great nation of white men, under whose power they find the multitudes of their fellow-countrymen so thoroughly subjugated. Many are expressing a willingness to read Christ's words *as he spoke them;* but they refuse to accept them with accompaniments of authority, of dogma, or of sect. The devotional poetry and moral lessons of Christianity are also being sought after by an increasing number of the Hindoos.

The superior wealth and intelligence of the residents in Bombay have, as might be expected, led the way in the new movement for improved female education. In that city, Miss Carpenter found thirteen girls' schools, all established by a native scientific and literary society. And, as is almost everywhere the case, at present, in Hindoo schools, the girls are instructed by *male teachers only.* Hence the English visitor was struck with a peculiar harshness in the female voice there. The girls could not sing with softness, but only in a rough and unmusical style. But in the few mission-schools taught by English ladies, the native girls sing sweetly and harmoniously. In these Bombay schools, a professional tailor was the *sewing master!* The pupils evinced a marked inferiority in their general tone and manner, and appeared devoid of animation, taking scarcely any interest even in play; whereas in the mission seminaries the girls played heartily and actively, even in the hot sunshine.

The Bombay people have manifested the genuineness of their desire for better female education by the establishment of these schools. At Ahmenabad, similar spontaneous attempts have been made. At Madras, the schools were of missionary origin, and at first it was found necessary to bribe the children to attend by promises of money. After they had been brought to some appreciation of the advantages of instruction, the payments were discontinued, and subsequently the tables were turned, and the pupils required to contribute towards the expenses of their own tuition. This they have willingly complied with, and have become proficient scholars, and heartily interested in their studies. Calcutta is still very backward in respect to female education, notwithstanding the earnest efforts of a few philanthropic individuals there. But in the northern provinces of India much advance is being made in this direction. The tribes in that region are hardier and more intelligent. There, too, the efforts of the lamented Lady Canning are still remembered with grateful appreciation, and with a cordial desire to perpetuate and extend similar benevolent enterprises.

The wealthier Hindoos are anxious to obtain English governesses to instruct their wives and daughters in the zenanas or harems of their establishments. But before this desire can be met to any considerable extent, it will be necessary to institute normal colleges for instructing such in-

tending governesses in the Hindoo language; for initiating them into the habits of European residents in the country; and for gradually acclimatizing them under favourable circumstances. Such colleges would also afford centres for the training of intelligent native teachers. Each institution should contain about twelve Christian students, under the authority of a Lady Superintendent. Native students (especially if Pagan) should board in a separate building. All students should furnish guarantees for their future adoption of the work, for which they might receive gratuitous board and instruction in these institutes. All English students should be required to learn the Hindoo language, and all the native ones should acquire English.

There is the more pressing necessity for female teachers in India, inasmuch as, owing to the very early maturity of the Indian girls, and their marriageability at ten or twelve years of age, it is undesirable, in most instances, for them to remain at the schools, now wholly taught by male teachers, after the age of nine or ten. Hence they learn very little, even under the most favourable conditions, as things are now constituted in their country. But, under instructors of their own age, there would be no such limit to the period of their tuition.

This state of the present schools painfully impressed Miss Carpenter immediately after her arrival in India. One of the first establishments she visited was at Ahmenabad. This girls' school was founded and endowed by an Armenian gentleman, about fifteen years ago. It is governed by a committee of English and native ladies. The pupils appeared very childish and ignorant. Their studies consisted of simple lessons in geography, reading, writing, and arithmetic. Specimens of very poor needlework were shown their visitant, who, in describing them to her auditors in England, indignantly queried—"How could a *man* teach *sewing?*" And here, for the first time, that lady ascertained that there were no female teachers throughout India, except in the missionary schools. The natives are very anxious for a change in this respect, and the necessity for such a change has been boldly and emphatically set forth by Miss Carpenter in the reports which she has presented to the Indian Government. There is good reason to believe that her representations will lead to administrative action on the subject, inasmuch as in the official document acknowledging their receipt, it is added on behalf of the Government—"I am desired to convey to you the best thanks of his Excellency in Council for these valuable papers, and to assure you that they shall have the most careful attention of Government. I am also desired to state that the Honourable the Governor in Council hopes to have the pleasure of hereafter communicating to you the result of the action taken on them."

Miss Carpenter states that in all her Indian travels she did not meet with a single native lady who understood the English language. As a rule, all the girls there are betrothed at the age of eight or nine! When such young girls lose their husbands, they are not permitted to marry again. But these widows might appropriately be trained as teachers. Miss C. was very favourably impressed with the amiability and docility of the Indian girls, and is confident that they would gratefully appreciate efforts for their instruction.

So urgent is the desire for intelligent female teachers, that the Sheriff of Bombay informed Miss C. that he (who is now paying a pundit, *i.e.* schoolmaster, to instruct his daughter) would gladly pay 100 rupees (£10) per month to an English visiting governess for two or three hours' tuition daily. Many other gentlemen would be, in like manner, willing to remunerate qualified female teachers.*

INDIAN PRISONS.

Miss Carpenter gives a deplorable account of these establishments. They are universally destitute of separate sleeping cells. Hence their inmates are locked up all night, in companies of from twelve to fifty, huddled together for twelve hours without candles or other light, and of course they become inevitably more depraved and debased than they ever were before. Indian prisons are at present nurseries of the worst crime, and hot-beds of vice and disease, which intensify the evils of ignorance and paganism incomparably more than the most tyrannical admininistration of law by Draconian summary punishment could effect.

The prisons are so ill-contrived and incapable of adaptation to their proper purposes, that security is impossible unless the unfortunate inmates are heavily ironed. They are therefore thus shackled.

* It may here be mentioned that very recently two young Quakeresses (one of them the daughter of a banker, and a young lady of independent means) have gone from England to India under a sense of duty, to devote themselves to the instruction and elevation of their young Hindoo sisters.

No instruction, religious or secular, is imparted to the prisoners in Indian gaols.

Worse still! the female prisoners are looked up in companies, untaught by day, unlit by night, and wholly in the custody of *male warders!* There is not a single female official, except in a gaol at Calcutta, and even there the warders are all men. Miss C., in one prison, saw five murderesses thus locked up together, and in an indescribable condition of filth, as is the case with all the female prisoners. It was most shocking to witness these wretched, ignorant heathen women thus wholly neglected, and left to perish in body and soul, without any effort for their deliverance from so horrible a state. May the condition of Indian prisons at length attract some attention and effort in Christian England!

There is, however, one gleam of light without the darkness of Indian gaols. The hours of daylight are, in many instances, devoted to remunerative labour. In Calcutta the proceeds of such labour are more than sufficient to defray the expenses of maintaining the inmates. A very intelligent and energetic official has the care of the prisoners in that city, and under his superintendence they execute beautiful specimens of printing and lithography for the government offices.

A reformatory prison for boys was established at Bombay about fourteen years ago by Mr. David Sassoon. It is still in very useful operation, and affords a noble testimony to the public duty of educating ignorant and neglected youth. At Madras also Lord Napier is making praiseworthy efforts to secure the attention of the Government to the question of reformatories.

ASYLUMS AND HOSPITALS IN INDIA.

At Ahmenabad Miss Carpenter, in visiting the asylum, was gratified to find nearly all the lunatics working diligently in the open air. They looked cheerful and healthy, and, in fact, had not the appearance of lunacy about them. At Calcutta, Dr. Payne carries out a similar plan by occupying his patients with diligent work, and so drawing off their attention from their morbid fancies. At another asylum near by, Miss C. beheld a painful contrast. A number of European lunatics, who were waiting for an opportunity to be sent home, were there detained in a state of inactivity and idleness. They afforded a very melancholy spectacle, and were getting worse instead of better.

In the Indian hospitals the great want is of nurses. The native females, when so employed, are of very low habits, very rough, ignorant and degraded. The want of nurses in India arises from the general absence of women qualified to render *any domestic service at all.* All domestic work, such as washing, brushing, sewing, cooking, is done there by men. Men act as housemaids and as mantua-makers. All this was utterly intolerable to Miss Carpenter as an Englishwoman. She could not, and would not, be reconciled to it. The women who now act as nurses and ayahs exercise a most mischievous influence over their young charges, imbuing their tender minds with lying, deceit, and every moral mischief. Hence a further necessity for elevating the females of India, and furnishing them with schools and with teachers of their own sex.

INDIAN MISSIONS.

Miss Carpenter acknowledged that previous to her Indian journey she had been somewhat prejudiced against missionary efforts, and had little faith in their efficacy, especially as respects Hindoostan. From many English residents in that country she had received statements which tended to confirm her prejudices. But on undertaking her visit, she determined to examine for herself, and to form an impartial opinion, based on her observations on the spot. The result of these observations has impressed upon her the conviction that *the missionaries are doing a very great and good work in India.*

It is true that their labours are not as yet attended by many professed "conversions;" but nevertheless there is no doubt but that they are accomplishing the important preparatory work of introducing the Scriptures, and of gradually leavening the population with the indirect yet elevating influences of Christianity.

Miss C. stated that the missionaries themselves have little confidence in direct efforts to proselytize. They aim rather at forming the youthful mind, and at imparting a knowledge of Scripture history and biography. In visiting the Scotch Presbyterian schools at Bombay, under the superintendence of Dr. Wilson, she was much pleased with the very remarkable knowledge of the Bible manifested by the native pupils. One of the pagan tutors *(a Parsee)* was there teaching the Ten Commandments.

Some of the missionaries complained to Miss C. that their Home Committees expected them to report many "conversions," and judged of their success or failure according to the number of pro-

fessed proselytes. Hence a strong temptation is held out to adduce exaggerated and superficial statements. But the real work accomplished cannot thus be gauged and registered like so many inches of rainfall or degrees of atmospheric heat. It is an effect produced gradually, silently, and invisibly in the mind and heart of the community. In India, as in other parts of the world, "the kingdom of God cometh not with observation." A missionary of thirty years' experience described to Miss C. the evidences of great moral improvement amongst the surrounding population, and she was herself a witness of the warm attachment of the still unconverted students to these their missionary friends and instructors. Incorrect statements at home produce very mischievous effects in India, and excite ridicule and severe criticism, which discourage the actual workers. Thus a gentleman at Poonah informed Miss Carpenter that on one occasion he had heard a speaker in Exeter Hall assert that the Hindoo children leave the unsectarian schools established by government, and attend the mission-schools instead, owing to their preference for the Bible, which is taught in the latter. This was adduced as an argument for demanding the introduction of the Scriptures into the former. But it is quite incorrect; for at present there is amongst the natives a strong and an universal objection to religious teaching in the government schools, and its introduction would lead to the withdrawal of the children altogether, and perhaps to another mutiny. Nevertheless it is also a fact that some of the scholars have left the unsectarian schools for those taught by the missionaries; but the real reason was, that the latter taught them gratuitously, whereas at the government schools fees were demanded. Their objection to the Bible was surmounted by the prospect of a gratuitous education. But it was found that gradually these pupils acquired an interest in the Scriptures, and willingly received instruction in the facts contained in them. They have not been formally converted, but they have nevertheless derived great moral advantage from the Scriptures, and from their contact with a people whose lives are governed by the religion of the Bible. And thus it is in very many instances; in particular, the results of the mission-schools for girls are most valuable. In them the pupils are taught really practical things of the highest utility to them as wives and mothers.

Miss Carpenter concluded her account of the Indian missions by saying that in every town she had visited she had taken opportunities of commending these efforts, and of acknowledging the really efficient and valuable work which, under the Lord's blessing, they are accomplishing amongst the tribes of the vast peninsula of Hindoostan.

MOHAMMEDAN OBJECTIONS TO CORRUPTED CHRISTIANITY.

In a recent article we treated of the objections felt by Mohammedans to Christianity, even when in its purest form: it is our object in the present one to point out how greatly their antipathy is intensified, when it is not with pure Christianity that they are brought in contact, but with that faith altered and debased by an element so utterly opposed to its nature as idolatry.

The lapse of the early Church into idolatry, and the rise and spread of Mohammedanism, were nearly simultaneous. Turning to Mosheim, we find the commencement of the downward process which ultimately conducted Christianity to the deep mire of idolatry plainly traceable as early the 4th century. The historian says:—"Moreover, those idle fictions, which a regard for the Platonic philosophy and for the prevailing opinions of the day had induced most theologians to embrace, *even before the times of Constantine*, were now in various ways confirmed, extended, and embellished; hence it is that we see on every side evident traces of" . . . "the worship of images and relics." Again, "Images, indeed, were as yet but rare, and statues did not exist." [Murdoch's "Mosheim," 4th edit. (1865), p. 143]. Referring to the 5th century, he says—"The images of those who were in reputation for sanctity while alive, were now honoured with extraordinary devotion in several places; and there were those who believed what the pagan priests had maintained respecting the statues of Jupiter and Mercury—namely, that these inhabitants of heaven were favourably present in these their images." (P. 191.) Under the 6th he refers to

"what occurs, among other works, in the epistles and other writings of Gregory the Great, respecting the worshipping of images and departed saints." (P. 230.) Under the 7th—"those called Christians in this century worshipped the wood of a cross, the images of holy men, and bones of dubious origin." (P. 250.) The Church history of the 8th century is largely occupied with the details of fierce and even sanguinary controversies regarding image worship. The first storm on the subject, which originated in Greece about the beginning of this century, and thence spread both eastward and westward, blew over after a time; but the hurricane that followed was more severe while it lasted, and more permanent in its effects. In this latter contest, the hero on the one side was the valiant emperor Leo the Isaurian, who, in 726 A.D., issued an edict against the worship of the images of saints. It led to a civil war, chiefly fomented by the Roman pontiffs, Gregory II. and III., the "holy see" even at that early period figuring prominently on the side of error and sin. The son of Leo—Constantine Copronymus, and his grandson, Leo IV., continued the contest for truth which had been begun; and then Irene, the widow of the last named emperor, a woman flagitious in character, yet in her own estimation pious, carried the authority of the imperial throne of Constantinople from the side of truth to that of error, and through her influence over the members of a council assembled in the year 786 A.D., at Nice, in Bithynia, and called in consequence the second Nicene Council, established image worship, while "penalties were denounced against those who should maintain that worship and adoration were to be given only to God." (P. 282.) During the century that succeeded [the 9th], another woman added the coping-stone to the structure of which the foundation had been laid by Irene; for, on the death of the Emperor Theophilus, in the year 842 A.D., his widow Theodora, departing from the sentiments of her deceased husband, who had been a vehement opposer of image worship, "wearied out and deluded by the menaces, the entreaties, and the fictitious miracles of the monks, assembled a council at Constantinople A.D. 842, and there re-established the decisions of the Nicene Council, and restored image-worship among the Greeks. Thus, after a contest of one hundred and ten years, image-worship gained the victory; and all the East, except the Armenian Church, embraced it: nor did any one of the succeeding emperors attempt to cure the Greeks of their folly in this matter. The Council of Constantinople, held under Photius in the year 879, and which is reckoned by the Greeks the eighth general council, fortified image-worship by new and firm ramparts, approving and renewing all the decrees of the Nicene Council. The Greeks, a superstitious people, and controlled by monks, regarded this as so great a blessing conferred on them by Heaven, that they resolved to consecrate an anniversary in remembrance of it, which they called the Feast of Orthodoxy." (Pp. 310, 311.) The introduction of image-worship into the western portion of Christendom met with greater obstacles than it did in the East, and was effected chiefly through the influence of the Roman pontiffs. It is not necessary, however, to go into detail on the subject; we have presented the events relating to the East at length only on account of the influence they exerted on the rise and progress of the Mahommedan faith.

That faith, commencing as a reaction against the worship of the sacred stone at Mecca, became as it advanced a reaction also against the daily increasing idolatry of the Christian Church. It was while the worship of images was recommended and practised that Mohammed was born, the date of his nativity being variously stated as A.D. 569, 570, or 571. Forty years later he put himself forth, first as a religious reformer and then as a prophet, the two great truths which shone out prominently from amid the errors of his teaching being the unity of God and the sin of idolatry. The battle of Badr, his first military success, was fought in A.D. 623. At his death, in A.D. 632, he was the virtual sovereign of Arabia. By 660, Syria, Persia, and Egypt had been conquered by his followers. By 709, the north of Africa had yielded to the Mohammedans. Between 710 and 714, Spain was conquered. In 716, Constantinople itself was besieged, having been so before in 668. And finally, by 732, it required the great victory of Poitiers, which has rendered the name of Charles Martel for ever illustrious, to stay their further progress, after they had commenced what otherwise might have proved the conquest of France.

Comparing the Christian and Mohammedan dates together, it thus appears that if by the year 726 A.D., the intolerable ardour manifested in the worship of images had moved the valiant emperor Leo the Isaurian to issue an edict against so gross a corruption of religious truth, that, with other analogous forms of apostacy from right principle, had brought the Mohammedans to the gates of Constantinople even ten years previously, or in

716. And, six years from the date when the emperor's edict was issued had gone by, their conquering arms had penetrated far into France, and excited terror through Christendom at large. We believe that Mohammedanism was permitted to rise and spread, that the divine displeasure might be manifested against those who had rent Christendom asunder by their disputes about matters of trifling importance, and had loaded the truth with a burden of vain ceremonies, and committed the crowning sin of giving to images that worship so expressly forbidden in the divine word. And what rendered the infliction so permanent was that it produced no perceptible effect in leading men to abandon the sins it was meant to chastise. It was the very state of things described in prophecy, when the narrative of the cruel deaths and tortures inflicted by the great army of horsemen, led apparently by the four angels set free from "the great river Euphrates" is concluded by the melancholy statement that "the rest of the men which were not killed by these plagues yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood, which neither can see, nor hear, nor walk: neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts." (Rev. ix. 20, 21.) Through every century since the Mohammedan system arose, its adherents have been opponents of idolatry, and have consequently been very impervious to those arguments which missionaries of the Romish or of the Greek Churches have alone been able to urge. Take, for example, the following report of a controversy, arising from an elaborate treatise on the evidences of [Romish] Christianity presented to the Delhi Emperor Jehangir, in the beginning of the 17th century, by a Portuguese, Hieronymo Xavier (not the celebrated Francis Xavier, who died in A.D. 1552). "We have evident intimations," says the Romish controversialist, "that God approves of the worship of these images, and this He has evinced by miracles which He has wrought in favour of those who have paid particular reverence to them; as it may be seen from past histories, and witnessed even now in Christian countries." Then follows a string of shrines, where the Mohammedan is invited to go and witness such exhibitions for himself. His opponent very quietly replies:—"We need not now notice your worshipping wooden images of the Virgin Mary and Jesus, whether such worship be intended as respectful to their persons, or for the purpose of paying them divine honours. And as a word is enough for the wise, believing as we do that you are such, we shall content ourselves with the mere hint." (*Calcutta Review*, vol. iv. pp. 423, 424).

A lie pure and simple does not in general long trouble the world, death being written from the very outset upon its face. All the falsities that have long flourished will be found on investigation to be composed of truth and untruth in close combination; and if we would make the latter sink we must dissever it from the former, which keeps it afloat. Now, in the controversy between the Greek Church or the Romish Church and Mohammedanism, truth rests with the latter on one all-important point, namely, the non-worship of idols. When, then, the Greek or the Romish missionary encounters Mussulmans on this point, he is really fighting against God, and cannot, in the very nature of things, be successful. It was, we believe, a French writer who, speaking of the career of Napoleon Bonaparte after the short peace of Amiens had been succeeded again in 1803 by war, said that henceforth England arose before him like the Cape of Storms, which he was for ever forbidden to pass. In similar manner, the clear conviction on the part of the Mohammedans that idolatry is criminal, rises in front of the Greek and Romish missionaries like the storm-girt promontory which it required so many centuries of effort to double; and not till they make the attempt in other vessels than those frail barks of error which now they navigate will they succeed in passing the great rocky rampart, and pursuing their triumphant course to those more distant eastern regions, which else will never dawn upon their view.

ROMISH MISSION IN SAMOA.

We select the following correspondence from the *Annals of the Propagation of the Faith*, as showing the work of the Church of Rome in the South Seas. The references to Protestant Missions are not to be trusted, but it is important to know what the Romish Church itself is doing.

"I do not know the general condition of the port of Apia, but as to the productions of Samoa in particular, I am aware that cocoa-oil to the value of 500,000 francs is annually exported. The importation in manufactured articles, muslins, calicoes, hatchets, knives, guns, etc., represents value to the amount of 725,000 francs. These figures will be presently increased; for, during the last two years, owing to the impetus given by the Catholic Missioners, both Europeans and Samoans have been devoting their energies to the cultivation of cotton. The consequence will be that the produce of this branch of trade will soon surpass that of cocoa-oil. This will be a new source of wealth to the country; and as the riches thus acquired will be the result of assiduous labour, it may be hoped that general morality and the stability of families will gain rather than lose by the change. The cotton plant grows well in Samoa, being finer, they say, than in America. It does not require much cultivation, it lasts a long time, and, if it is cut once a-year, two harvests are annually secured. We expect to get enough profit from this crop to enable us to support our schools.

"With this view we have invested 33,000 francs in the purchase of several lots of land, forming a single holding of sixty hectares. This property, situated right opposite the harbour, encloses the European habitations in a sort of half-circle, each extremity reaching to the shore. The soil is extremely fertile. A beautiful spring, issuing from the foot of the mountain which in part belongs to us, gives birth to a stream, which, dividing into several channels, waters the fields in all directions. Another watercourse having a more remote source, first bounds our land on the east, and then taking a slanting direction, form an angle, the two sides of which belong to us, and finally falls into the sea, after having again marked the boundary of our new purchase.

"Near the mouth of the river stand our Church and Missionary establishment. The church, solidly built of cut stone, cemented with coral, has a fine tower, surmounted by a steeple eighty feet high. Our house is nothing better than a barrack, covered with sugar-cane leaves and falling into decay. But there is stone to be had at the foot of a neighbouring mountain within our domain; we have a horse and a mule, and, moreover, a two-wheeled car, which a gentleman in Sydney made us a present of. Thus we have the material at hand. Our neophytes will make lime with coral drawn from the sea. The wood will require more expense; but we shall get on gradually. We want to build a house which will serve as a central depôt, and which, on occasion, would be capable of lodging all the Missioners of the archipelago. The execution of this project must be deferred till next year; the purchase of land under peculiar conditions, the printing of the new books in the Samoan language, the foundation of two new establishments at Apia, have exhausted all the resources allocated by the Society for the Propagation of the Faith, and have even burdened us with a considerable amount of debt. The two new establishments I have referred to are, a school kept by Nuns, and a college intended for the training of catechists.

"At the extremity of the domain which I have described, on a slight elevation, very airy and out of the way of noise, dwell the Nuns of Our Lady of the Missions, with sixteen young pupils, some of them Samoans, and the rest Creoles or Metises. Just at the present there are only two Sisters. The pupils' dormitory, which likewise answers as sewing-room, is on the first floor; while on the ground floor are the refectory, the class room, a little reception room, and a chapel with a sacristy. The pupils are received gratuitously; the profit of their needlework, and the produce of the time they give to the cultivation of taros, bananas, and cotton, nearly suffice to defray the expenses of their support. Besides these pupils who come from different parts of the archipelago, the Sisters have likewise extern scholars, the young girls of the neighbourhood and the wives of our catechists in training.

"The establishment of the catechists is in the centre of the territory, between the Sisters' residence and the Missioner's house. The greater number of our pupils are young married men,

and they live in houses which accommodate two families. There are already eight houses, and by and by we hope to double the number. The Rev. Father Violette, who has special charge of this school, also teaches the children of the catechists and the other Catholic children of the neighbourhood. He, together with several unmarried young people, lives in the school-house. These young men work on the taro and banana plantations, for their own support and in aid of the Sisters' pupils. They have also their cotton plantations, whence they gathered this year 5,000 lbs. of raw cotton, worth 1,500 francs. This does not suffice to defray the expenses of the school, but then we are only making a beginning. The house Father Violette lives in is built of wood, is the same size as the Sisters', and has likewise been erected during the course of last year.

"Besides the cotton and other plantations of which I have spoken, we have at Apia more than a thousand cocoa-trees, recently planted, which will yield fruit in four or five years. The Samoans could manage to live without cocoa-nuts, but the privation would be the same to them as it would be to Europeans to be reduced to live on bread and water. This privation our catechist pupils endure courageously; they have no means of procuring cocoa-nuts except on holidays, when they go to visit their families. But after a few years they will have abundance of fruit to prepare their Samoan dishes, and enable them to keep a little poultry-yard.

"What we have already done at Apia, we are now beginning to do in all our establishments in the archipelago. We have four residences at Upolu, without counting the one at Apia, two at Savai, and the commencement of a station at Tutuila.* Each residence has its plot of ground already purchased, and each missionary is endeavouring to make it produce some profit. Last year, we built six chapels and two large churches. One of these churches is the work of Father Verne; it is the largest in the archipelago, and situated at the eastern extremity of Upolu. The other, situated in the capital of the western district of the same island, is due to the assiduous zeal of Brother Charles. It is not so large as the former, but is handsomer. The style, which is pointed, with three naves, is still unknown at Samoa; people come from all sides to admire it. Monsignor Batallon had also built a fine large church at Apia, near the Sisters' residence. There it was that I received episcopal consecration on the 30th of November, 1864; however, it was thrown down by a storm on the 29th of January, 1865, before it was quite finished. The storm on that occasion was the cause of many other severe losses. Two of our establishments, one at Upolu, the other at Savai, were almost destroyed, and we have not yet been able to repair them.

"Lastly, during the two past years, we printed two books for Samoa. The large *Catechism* was printed at Lyons, and six thousand copies were struck off, while we got four thousand of our *Prayer-Books* printed at Sydney. This expense, which was absolutely unavoidable, amounted to more than two thousand francs. We have to contend here with the Congregationalists and the Wesleyans, who were before us in the islands; they have a printing establishment at Upolu, and the Bible Society in London has just sent them a new edition of the Bible, translated into the Samoan language. So there is no choice left; we must give up the struggle, or provide books for our neophytes, and those who wish to learn our holy religion.

"The Catholics are becoming more numerous every day; but, as they are scattered over remote districts, many of them see a missioner very rarely.

"In the more distant villages, a catechist is appointed to preside at prayers; he visits the sick in the absence of the missioner, and sometimes passes whole nights with them, especially when there is any danger of the Protestant catechist making his appearance; he teaches the children, and prepares recently-converted adults for baptism. He has generally opposed to him in the same village one or two Protestant catechists, and five or six assistant catechists, all on the alert to spread false reports, propagate the most absurd calumnies, and disparage or misrepresent all that we may say or do. What could the Catholic catechist possibly do against such a host of adversaries, provided with all the help the press can give them, if he did not himself possess a book in which to read our holy doctrine, and could not present it to calumniators, and teach it to men of good will?

* It was in the Bay of Tutuila, where Le Perouse put into port for ten days, that Captain de Langle, Lemanon, the naturalist, and nine sailors or soldiers, were massacred by the islanders in the month of December, 1787. "I am a thousand times more angry," said the unfortunate navigator, "with the philosophers who extol the savages than with the savages themselves. The unfortunate Lemanon, whom they massacred, told me the evening before his death, that the Indians were much better than ourselves."—*Voyages of La Perouse*, vol. iv., page 439.

Lastly, in Samoa we want books, if it were for nothing else than to say we have them, and not to be taxed with ignorance, or accused of believing a doctrine which we dare not communicate by writing.

"We have Catholics at present in sixty villages in Samoa, and each of these villages is provided with a catechist, or neophyte, who does his work. We have forty-seven churches or chapels, eleven of them are stone edifices, fourteen are of wood, and the rest are constructed of reeds or bamboos. Ten years age, there were Catholics in no more than nine villages; we had but seven churches, only one being in stone, and another in wood. The total number of Catholics in Samoa is now three thousand. Numerically that is but few, no doubt; but, when one considers that these neophytes are spread over all parts of the archipelago, and principally in the chief towns and great centres of population, where we have, in spite of all obstacles, built churches and established our catechists, it must be allowed that the success has been great, and that the Divine benediction is beginning to fall upon a soil watered with the sweat of so much labour, and hitherto so unfruitful. Opinion is on our side at present; the most influential of the chiefs and the most enlightened wish to belong to us. Some of them hesitate, in the apprehension of seeing themselves abandoned by their families, or deposed by the Protestant cabal, whose influence is still too strong; but several others have surmounted all obstacles, and declared themselves Catholics. An attempt was lately made to depose three of them who had just been converted. In two cases, the plot succeeded; but the third chief was too powerful—nothing could be done against him. He is a true apostle; no week passess by without his bringing us some new convert.

"In other localities where we had never set foot,—at Tutuila, for example,—the recently-converted families had to fly in the first instance to avoid persecution. Disunion having arisen afterwards among the hostile party, the exiles, who had five months before retired to Upolu, were recalled; and now, at Leone, the most frequented port in Tutuila, which is likewise the capital of the island, we have a devout congregation and a wooden church. Two of the Protestant ministers, after useless efforts to prevent our establishment, have themselves quitted the island to return to England. Alas! we have but two missioners on a station where we are so pressingly called on even by those who were our enemies at first. If we do not get a reinforcement before long, it is to be feared that this ardour will be cooled down, that new Protestant ministers will enter our island; and that then we shall be obliged to conquer inch by inch, and by great efforts, what we should have been able to secure at one stroke, and in a short space."

MEDICAL MISSIONS IN INDIA.

In a letter dated Poona, April 11th, Dr. David Young intimates that it is now determined, after consultation with those best able and entitled to form an opinion, that Bombay is to be the seat of the Dispensary and Training Institution. This question had been left open by the Society in Edinburgh; but it now appears, that money had been given by the friends in Bombay on the distinct understanding that their city was to be the field of operations.

A numerous and influential committee embracing missionaries, ministers, medical men and merchants and others interested in the cause, has been formed with Mr. Alexander Brown as Convener. Dr. Young has met with the most cordial welome from everybody, and is specially cheered and encouraged by the warm interest exhibited by the brethren of his own profession upon whom he called. The Professor of Surgery in the Sir Jamsetjee Jejeebhoy Hospital, very considerately offered to allow him to send any students at any time to witness the operations in that extensive Institution.

The expense of living at Bombay is at present much greater than at Poona; but, by and bye, this will be equalized and more by the greater pecuniary aid given in Bombay. The question is at once raised, how are suitable premises to be provided? House rents are fabulously high, and to build at present is out of the question. All the

friends on the spot are in favour of purchasing, and for this reason, that at this crisis a number of bankrupt estates are being wound up.

It is proposed therefore to buy a bungalow, and it is expected that a suitable one for the accommodation of Dr. and Mrs. Young and half-a-dozen students, may be procured for £2000.

As the circumstances are urgent, the Directors of the Medical Missionary Society have allotted £500 for this purpose out of the original fund collected for starting the Institution. That fund had reached the sum of £2400 when they broke ground by sending out Dr. and Mrs. Young, and the necessary expenses have already reduced it to £1500.

It was hoped that with this remaining sum, aided by an annual grant from the Society of one half of Dr. Young's allowance, the Mission might be sustained for three years ; until it had time, in short, to take fair root in Bombay. But this expenditure of £500 towards the purchase of a building, and the unlooked-for price of everything at Bombay, make it absolutely necessary to appeal to all the friends of the cause for fresh contributions. It is confidently expected that those who knew best the extreme urgency of the occasion, and the importance of the undertaking, we mean the Christian merchants and other friends in Bombay, will do their utmost in collecting the needful sum. But as the community there have lately experienced a commercial crisis, it is to be hoped that some of our wealthy and large-hearted supporters at home will lend their timely aid in this emergency. That the undertaking will eventually repay them an hundred-fold, by the blessed results which we expect from it, can hardly be doubted. We have perfect confidence in the grand future of the Medical Mission cause ; and even now, in the day of small things, we point with humble but grateful satisfaction to what has already been already achieved in Madras, Travancore, Rajpootana, Kashmir and Chambah.

Dr. W. J. Elmslie, writing from Chambah on the 18th of March, mentions that he intended to leave it for Kashmir in a fortnight. He says, "All parties concerned are extremely sorry that no medical missionary has been found for Chambah. His Highness the Rajah especially is sorry, and requested me yesterday when I went to see him, to write to you to send a *Christian* Doctor to Chambah. I have to repeat what I have said before, respecting this valley as a field for medical missionary operations. During the past four months, during which I have resided in Chambah, I have enjoyed most excellent health ; indeed, all my life I have never been so well. From what I have seen of the diseases of the people, I am decidedly of opinion that the climate is most salubrious and most likely to suit the European constitution. No more delightful sphere of labour could be found, were one to search for it, from the Himalayahs to Cape Comorin. The valley is salubrious, the scenery is beautiful and beyond description ; the people are simple, accessible and most willing to listen to the Christian missionary ; and the Rajah is deeply interested in the missionary's labours and lends him substantial aid. Things are very hopeful at present in Chambah. The people seem to be on the eve of embracing Christianity in large numbers. Much prayer is being offered up in behalf of Chambah, and there are signs of a blessing being near at hand. I am much interested in a Brahmin who has been attending the dispensary for the past month ; he is most attentive, and manifests great interest in what he hears about salvation through the blood of Jesus. He attends, of his own accord, the devotional exercises held for the whole mission. He is now never absent, and, what is very satisfactory, he appears to be growing in an accurate knowledge and appreciation of the cardinal doctrines of Christianity. We hope he may soon voluntarily ask for baptism ; the spirit is needed.

We have just lost a great friend to medical missions in the Punjab, Colonel Lake, financial commissioner of the country of the five rivers, has just left India for England. Ever since medical missions were started in the Punjab, he has taken a most warm interest in them. Indeed he has been chairman of the committee ever since my arrival in the country."

Any contributions towards the purchase of premises suitable for the Training Institution at Bombay will be thankfully received by the Treasurer of the Medical Missionary Society, Dr. Omond, 43, Charlotte Square ; and we beg to remind our readers, that applicants for the situation in Chambah, fully described in the May number—are invited to communicate with Mr. Bell, the Secretary, 8, Shandwick Place, Edinburgh.

THOUGHTS ON MISSION WORK.

[Mr. H. Carre Tucker has kindly placed at our disposal the following paper, read at the Monthly Meeting of the Secretaries of Societies. It contains many suggestions of great value and importance. We are convinced that many difficulties which have arisen in recent years as to the continuance and extension of missions have been caused by a neglect of the principles which guided the Apostolic Church in the preparation of agents and the planting of churches. We would invite comment and discussion upon these subjects, as it is full time that they should be entertained in a comprehensive spirit.—Ed. *C. W.*]

1. There is a great want of fit agents for foreign work, which requires men of mark to organize and stamp the impress of their own character upon the infant Churches. I would not trust entirely to candidates offering themselves. The best men, like Moses, are often the most diffident as to their own qualifications. The choicest young ministers, after a few years' experience of home work, might be sought out by the managers of Missionary Societies, and the question pointedly and affectionately put to them, "Why should not *you* go forth as an evangelist to carry the good tidings of our Lord Jesus Christ into the regions beyond?" Many require, and, I believe, would respond to, such an individual invitation as a call from God, who would not otherwise think of putting themselves forward for mission work.

2. It is the low state of home Christianity in not supplying a sufficient number of educated and tried men, which necessitates missionary training institutions. It ought to be unnecessary for a society to be at the expense of educating young men, chiefly from the lower ranks of society, without any assurance that they will eventually turn out efficient evangelists. Such men are greatly raised in social position by missionary employment, and thus lose the test of sincerity in giving up much for the Lord; whilst theological teaching, without the foundation of a good general education and knowledge of the world, is apt to narrow and puff up the mind. None but tried men ought, if possible, to be sent into the mission field, where every thing, humanly speaking, depends upon the personal character and qualifications of the individual evangelist. I should like to hear some of the Fathers of the Church repeating the language of the Duke of Wellington to Sir Charles Napier, "If *you* don't go out, *I must*."

3. A few picked men would do the work better than a number of inferior ones. It is *leaders* we now want; men able and willing to employ their native assistants to the best advantage, and imbue them and the infant churches with their own high tone and spirit. I believe that the societies are at present being providentially shut up to a smaller number of European evangelists, and a much larger employment of native agency. This will allow of better remuneration being given to both classes, and a great extension of the work.

4. Perhaps it may be advisable to substitute a sufficient lump salary in the room of the Children's Home, the additional payment for each child, and the other allowances now made to missionaries. Men of standing would probably prefer to receive a fixed salary, and make their own family arrangements.

5. As a rule, evangelists should go out unmarried, and be considered only on probation, until they have mastered the vernacular language of the country to which they are sent, and proved their missionary qualifications. Occasionally, and in some fields of labour, it may be advisable to make exceptions. When an evangelist is duly qualified, and settled in his work, a true helpmeet will be the greatest blessing and assistance.

6. European evangelists ought not, in general, to settle down in any one locality, as pastors of a local community; but, after the example of our Lord and his apostles, should *itinerate* over a larger or smaller extent of country, mixing intimately with the people, disseminating the Word of God and Christian literature, and endeavouring by their whole life and conversation to spread a knowledge of the truth as it is in Jesus. Mission houses should be placed at important strategical points, where the evangelists and their inquirers might assemble during the hot and rainy seasons of tropical climates, for conference, study, translation, preparation of vernacular books, and a certain amount of preaching morning and evening.

7. Evangelists should not be crowded too close together; and, at the same time, should not be too far separated for mutual support and co-operation. Care and judgment are required in suiting different dispositions; and each individual should have an independent sphere of his own.

8. The evangelists of each society within a certain tract of country should meet annually, with a large infusion of the European and native *lay* element, for information, prayer, and discussion as to the general management of the mission. The minutes of such meetings should be sent direct to the parent society.

9. The meeting would elect its own secretary, treasurer, and standing committee for the ensuing year. This organization might, perhaps, supersede the necessity for separate "corresponding committees;" as the secretary, treasurer, and standing committee would in fact constitute a well-informed and trustworthy corresponding committee for the tract of country embraced by the conference.

10. It is also well that evangelists and laymen of different denominations should from time to time assemble together in general conference, to prove their essential unity, and to discuss points of common interest. It should be clearly manifest that the various denominations form branches of one and the same Protestant army, differing in organization, but united for one common purpose.

11. Evangelists are not tied down to any one mode of proceeding; but, keeping always in view the great object of making known the Lord Jesus Christ as the Saviour of sinners, can employ every talent in preaching, visiting from house to house, teaching the young, translating the Word of God, and preparing Christian vernacular books. But they should remember that their duty is, not to immerse themselves in details, but to organize and direct the labours of others. A European evangelist should never do himself what can be equally well done by a subordinate. He will always find a superabundance of work to do, however much he may try to throw it off upon the shoulders of others. The best and most capable administrators are most free from petty jealousy and fear of responsibility, and accomplish great things by daring to trust and employ subordinates whom they have imbued with a portion of their own spirit; whilst inferior men do little from insisting upon doing everything themselves. In early times the general was lost in the combatant. He must now resume his proper place as the thoughtful planner of the operations of others, remembering that the whole future of a native church may in a great measure depend upon the character he originally impresses upon it.

12. As soon as converts begin to be made, they should be associated together into churches, the most pious and experienced Christian in each knot of believers being selected to act as pastor. The qualification and mode of selection and ordination of such village pastors will depend greatly upon the denomination to which the European evangelist may belong.

13. As "a visible church is a congregation of faithful men, in which the pure Word of God is preached, and the sacraments duly administered," it is essential that such village pastors be authorized to administer the sacraments. A mere catechist cannot properly discharge the duties of a pastor. A missionary generally likes to work through catechists, paid by the mission, and entirely subordinate to himself; whilst the flocks remain dependent upon him for the administration of the sacraments. I attribute to this cause much of our want of success. There can be no indigenous vitality whilst everything hangs upon the person and purse of a foreigner.

14. In the early stages of church organization it is not necessary that the pastor be entirely set apart for religious duties. Like St. Paul, he may continue to support himself by his own labour, whilst devoting his Sundays and leisure hours to teaching and doing good among his Christian neighbours and the surrounding heathen.

15. I fear we retain a remnant of Romanism in the strongly-marked line of separation between clergy and laity. Until very lately the prevailing idea in missions was, that no one was fit to be ordained who was not highly educated, considerably Europeanized, and fit to be addressed as "The Reverend Mr. Blank." Such men required salaries much larger than a native church could afford. There was considerable difficulty in obtaining ordination, not only on the part of the bishops, who wanted highly-educated presbyters, but still more on the part of the missionaries, who feared to have their subservient catechists turned into independent pastors, and preferred to retain the pastorate themselves. The converts hung on the mission, to get as much, and do as little, as possible. Thus there have been plenty of "mission compounds," but few native churches. The idea of its being the duty of a missionary to organize self-sustaining, self-propagating, and self-governing churches, is only of recent growth, and but partially adopted by missionaries of the old school, who find it difficult to get out of their accustomed groove.

16. Native pastors and evangelists of the highest possible education and attainments are required for certain places and kinds of work. Such men

ought to be encouraged to the utmost; and it is through them that I expect the greatest effect to be eventually produced on the native mind. But for ordinary village pastors a lower type of man is sufficient, and as much as a small and probably poor community can afford to support.

17. The great problems for the missionary societies to solve, each for itself, are,

By whom are such village pastors to be selected, or elected? By the missionary? By the Church? Or by the conference?

What is to be the qualification, and mode of ordination?

What is to be their relative position to the European missionary?

What safeguards can be laid down for the maintenance of sound doctrine?

What should be the tie of mutual connection between the churches of a mission?

And what between them and the churches founded by other Protestant missions?

18. So far as the Church of England is concerned, it appears to me that the European evangelists ought to be men of the stamp of missionary bishops, with power to ordain their best converts, and organize churches. These would still look to the European as their common centre of union; and their representatives in his synod would manage, with him as their president, all the church matters of the district. In time the substitution of a native bishop would place the churches on a purely indigenous footing; and native councils might supersede missionary conferences.

19. Each native pastor should be supported from the very first, either by his own hands, or, when the growth of the church necessitates a division of labour, by his church; which should also elect elders for the management of its secular concerns.

20. Each church ought also to support its own educational and charitable institutions; and be encouraged to prove itself a living church by developing evangelistic agencies for spreading the knowledge of the Lord Jesus Christ among the neighbouring heathen. Such agencies should be both gratuitous on the part of individual Christians, so far as their circumstances permit, and also be paid by the church when that is necessary to effect the object.

21. The European evangelist ought to visit the native pastors and churches as often as he can, improving their knowledge, and attending carefully to their spirituality and purity of doctrine. He should be in deed, if not in name, an *Episcopos*; and cannot do better than study most attentively the examples set in the Acts of the Apostles.

22. He ought to surround himself, as all great founders of beliefs have done, with a school of his most promising converts, carefully training them to become well-qualified evangelists to their fellow-countrymen. Such converts should be encouraged to support themselves, if possible; to endure hardness as good soldiers; and to throw themselves very much upon the kindness and hospitality of the people among whom they labour; thus cultivating a humble tone of mind, and gaining additional opportunities of making known the Saviour in social intercourse. In all this, the example of the self-denying energy of the European evangelist will go much further than mere precept. He will have to live Christ if he is to do much good.

23. Where absolutely necessary, such native evangelists may be supported, in whole or in part, by the European missionary out of the mission funds; care being taken that the salaries given do not exceed what a native church might fairly be expected to raise. It must be remembered also, that just in proportion as these evangelists bear the character of paid agents of foreign proselytizers, they must lose influence with their own people.

24. A very broad and clear line of distinction should be drawn between the evangelistic agency of the foreigner, and the indigenous native church organization. The latter ought to be self-supporting, and self-propagating, and, as a natural consequence, self-governing. Here lies the difficulty with some missionaries, who do not like to relinquish their control over the converts, and the patronage of the agents employed. But, when we give education, we must expect it to excite ideas of independence and self-advancement. Knowledge, all over the world, means power and pay.

25. To enable the richer and more prosperous churches to assist the smaller and poorer ones, there should be a District Church Sustentation Fund, managed by representatives from the churches. Should any help from the mission be ever required, it should be given in the shape of a grant-in-aid to the church fund.

26. As the churches grow and multiply, they will naturally be organized and connected together more or less upon the model of the European mother churches by which they have been founded; until at last, perhaps, some powerful

native mind is raised up to organize a thoroughly national church.

27. The European evangelist ought to keep himself as free as possible from all mere secular business, making good use of lay agency, and working through his evangelists, and the pastors and elders of the settled churches.

28. Cases may arise where the interests of humanity may compel an evangelist to stand up in defence of the oppressed. But he should scrupulously avoid any thing like political agitation or partisanship.

29. An evangelist may legitimately assist little children to come to the Saviour by teaching them in school. But he should constantly bear in mind that he is warranted in devoting time to science and secular teaching only so far as his doing so may subserve his one main object of bringing souls to Christ ; and he needs to be much on his guard against being carried away by the stream of secular education, and the spirit of competition with Government Colleges. I regard with distrust the affiliation of Missionary Schools to Government Universities. The point of honour is apt to become rather to bring numerous students up to the matriculation and B.A. standard, than to train them as humble, useful Christians. An exception may be made in favour of the C. M. S. College, Calcutta, the object of which is to draw away matriculated students from the University, and, whilst carrying them through the University course, to give them as much Christian instruction as they can be induced to receive.

30. The most important duty of the European evangelist is, perhaps, to draw around him promising converts, and train them for future usefulness as evangelists, pastors, schoolmasters, and catechists. It is as he multiplies himself in a school of disciples, deeply impressed with his Christian character and energy, and imbued with his principles, that he will be enabled to effect wide and permanent good, and place his work on the secure and independent basis of an indigenous native church. A small support may fairly be given from the mission funds to such students whilst drawn away from their homes and occupations for training ; but it ought to be a mere subsistence ; and efforts should be made to stimulate the native churches to provide scholarships and foundations, and so reduce to a minimum the expense to be borne by the mission.

31. Such training work will probably be the last to be relinquished by a missionary society. Even when a district is pretty thoroughly permeated with native churches, and no longer in need of foreign evangelists, it may still be expedient to retain for a time in European hands the fountain-head of the supply of sound and faithful pastors and teachers.

32. I have thus sketched what appears to me a good organization for mission work. But I quite feel that God does not work as we work, but often makes his glory to shine in the employment of the weakest and most unlikely instruments, as in the cases of the old shepherd in Midian, Gideon, and the fishermen of Galilee. It is to have power from above, to be filled with the Holy Spirit, to receive the word, "I will surely be with thee," that we need. Still, as in Jethro's counsel to Moses, it is lawful and right to consider the best human means for attaining the desired end ; and I therefore venture humbly to express these suggestions on mission work.

H. Carre Tucker, C.B.,
Late Gov.-General's Agent and
Commissioner, Benares.

A MISSIONARY BRIDE.

Last August there sailed from London for Calcutta four young ladies, for the field of the Gossner Mission in India. One of these was Mary, only daughter of Dr. Prochnow, of Berlin, who went out with the view of being married to a very zealous young missionary and able superintendent of the Institution at Chota Nagpore. After a passage of four months, the vessel entered the Hoogly. A large parcel of letters was brought on board. Mary P. went to her cabin to read the first news. Having staid below an unusual long time, one of her three friends went to inquire the cause, when she found her stretched upon the floor in prayer, with the letter bathed in tears. "What is the matter?" said the friend. "My Paul is dead," was the answer. And yet, dreadful as the blow was, she was thankful she had received it now, when she had a day for dealing with the Lord about it, rather than amid the bustle of Calcutta. She had many invitations from friends, but she refused them all. And as to returning home she wrote—"I cannot and must not. Had my Lord not wished me to come to India, He could have easily delayed my leaving home till I had heard of the death of my Paul. Now, with the little strength that I have will I labour at the work in which he was faithful unto death, till the Lord shows me clearly what I should do."—*Missionary News.*

INTELLIGENCE.

England.

(From our own Correspondent.)

THERE continues to be much excitement on the question of Ritualism. Lord Shaftesbury's Vestments Bill has been postponed for two months; the motion for delay having been carried, though not by a large majority. The Archbishop of Canterbury, who seems to be much under the influence of the Bishop of Oxford, the most dangerous prelate that the Church has had for centuries, moved the postponement of the bill on account of the appointment of a commission of enquiry. The commission will probably end in nothing. The Bishop of Salisbury has, in his triennial charge, committed himself to views on the sacraments which may be regarded as those of pure, unadulterated Romanism. A clergyman left the church declaring his dissent from them, and Lord S. G. Osborne has written in the strongest terms on the subject. Meanwhile, Romanism, as shown at the meeting of the Protestant Alliance, is making, as might be expected, very rapid advances.

The reports of the various societies for the past year are on the whole satisfactory, especially when the monetary crisis is taken into account. Most of the societies have been, as seen from the table we append, steadily progressing; the most notable exception being the London Missionary Society, for which, however, a great effort is now made, which, we believe, will place it in a very different position, next year. The Congregational Union has had a discussion as to the reception of ministers representing mixed congregations of Independents and Baptists, and has decided by a large majority in favour of such reception :—

THE FOLLOWING IS THE ABSTRACT STATEMENT OF THE INCOMES OF THE SOCIETIES WHICH HAVE REPORTED THEM, FOR THE YEARS 1867 AND 1866 :—

	1867.	1866.	Increase.	Decrease.
	£	£	£	£
The British and Foreign Bible Society (subscriptions and sales)	187,508	171,375	16,133	.....
FOREIGN MISSIONS.				
Church Missionary Society	150,356	146,208	4,148	.....
Wesleyan Missionary Society	148,140	145,885	2,255	.....
London Missionary Society	78,959	83,141	.....	4,182
Society for the Propagation of the Gospel	91,186	94,257	.....	3,071
Baptist Missionary Society	30,105	26,016	4,089	.....
South American Missionary Society	7,431	6,587	844	.....
HOME MISSIONS.				
Church Pastoral-Aid Society	47,829	42,240	5,589	.....
Irish Church Missions	22,507	26,074	.....	3,567
London City Mission	35,495	35,461	34	.....
Home Missionary Society (Congregational)	7,541	.....	.....	.....
Irish Evangelical Society (Congregational)	2,633	.....	.....	.....
JEWISH SOCIETIES.				
London Jewish Society	33,327	34,992	.....	1,665
British Jewish Society	7,140	.....	.....	.....
Operative Jewish Converts	1,151	.....	.....	.....

	1867.	1866.	Increase.	Decrease.
	£	£	£	£
Colonial and Continental Societies.				
Colonial and Continental Church Society	33,640	.....	.....	.....
Foreign-Aid Society (Church of England)	2,424	2,002	422	.....
Evangelical Continental Society (Congregational)	2,455	.....	.....	.....
Educational Societies.				
British and Foreign School Society	13,583	13,567	16	.....
National Society	14,152	.....	.....	.....
Church of England Sunday School Institute	2,719	.....	.....	.....
Prayer-Book and Homily Society	1,163	1,171	.....	8
Christian Vernacular Education Society for India	6,345	6,380	.....	35
Miscellaneous Societies.				
Religious Tract Society (subscriptions and sales)	110,775	107,255	3,520	.....
Naval and Military Bible Society	1,783	1,509	274	.....
National Temperance League	3,252	3,886	.....	634
Church of England Scripture Readers	12,355	13,730	.....	1,375
Church of England Temperance Society	263	593	.....	325
Protestant Reformation Society	4,727	4,368	359	.....
Trinitarian Bible Society	1,153	.....	.....	.....
Association for the Blind	6,400	6,108	292	.....
Lord's Day Observance Society	1,417	1,529	.....	112
British Home for Incurables	6,007	.....	.....	.....
Working Men's Lord's-day Rest Association	916	.....	.....	.....
Protestant Alliance	1,821	1,715	106	.....

THE FOLLOWING ARE EXTRACTS FROM SPEECHES, SELECTED AS BEARING UPON CHRISTIAN WORK AT HOME AND ABROAD :—

Education in India.

Rev. S. Storrar, of Calcutta, said at the meeting of the Christian Vernacular Education Society for India :—To show the condition of education in Bengal and the North-western provinces, I will give you an authoritative statement, endorsed by the testimony of Dr. Duff; and although it refers to a period somewhat past, it is essentially true. In Burdwan, the most highly cultivated of the specimen districts visited, only 16 per cent. of the teachable or school-going juvenile population do actually receive any kind or degree of instruction; and in Tirhut, the least cultivated district visited, only 2½ per cent. receive any kind or degree of instruction; while the aggregate average for all the districts visited is no more than 7¾ per cent., leaving 92¼ out of every 100 children of the teachable age, wholly destitute of all kind and degrees of instruction whatsoever. And taking this as a fair, legitimate, and inductively established average for all Bengal and Behar, with their many millions, how fearful, how utterly appalling, the aggregate amount of educational destitution! Since there are, as we have already seen, in these two provinces, 6,600,000, or upwards of six millions and a half, of the school-going age; and since of these only 7¾ in 100 receive instruction of any kind, it must follow that only 511,000 receive any kind of instruction, leaving 6,088,500, capable of receiving school instruction, wholly uneducated. That is, a number of school-going children in the provinces of Bengal and Behar alone, wholly uneducated, greatly more than double the aggregate of the entire population of Scotland, including men, women, and children. Then, again, the tables and statements show that the aggregate average of more or less instructed adults for all the districts visited is no more than 5½ per cent., leaving 94½ of every 100 adults wholly destitute of all kinds or degrees whatsoever of school instruction! What, then, must be the amount of educational destitution among the adult population of Bengal and Behar with their many millions? The sum total, as we have already seen, of the population of these two provinces is 36,000,000. Deducting from this amount the juvenile population of 13,200,000, it will leave 22,800,000 as the aggregate of the adult population. But we have already found that, of the adult population, only an average of 5½ in

100 have received instruction of any kind. It will hence appear that, of the entire adult population of about 23,000,000, only 1,254,000 have received school instruction of any kind, leaving 21,546,000 of adults wholly uneducated! There is one other aspect of the matter deserving our attention, and that is, the education of the women. There are 90,000,000 of women in India, and not 1,000,000 of them can read or write.

The Mission Ship in the Thames.

The Rev. C. R. de Havilland said, at the meeting of the Thames Church Mission: They had already heard, with regard to the Thames Church Ship, that services had been conducted on board for three-and-twenty years. The spiritual results which had flown from those services were as wonderful and as striking as those which had been witnessed in any Christian congregation. A few days ago the Swan was unable to reach its anchorage owing to the blowing of a gale. Accordingly, he took a boat and went off to a tier of ships at Charlton. As soon as he had ascended one he asked whether he could have a service on board. The answer was, "O, certainly." The captain of that vessel told him that he was in the habit of holding prayer meetings in his cabin, which were attended by as many as from thirty to thirty-five men. He also told him that the captain of the next ship was in the habit of collecting his crew every night for prayer, just as the members of Christian families on shore were assembled daily for family worship. On his speaking to this captain he told him that he owed his being led to think of better things entirely to the ministrations of the Swan, which in former years he was in the habit of constantly attending. He came with his crew, and he hailed the captain of another ship, who also came. This captain, too, was a God-fearing man, as was evident from a letter addressed by him to the master of the Swan after a fearful shipwreck, which he had suffered—a letter written in a strain of genuine Christian piety. From this it appeared that he was driven about in his ship, which was waterlogged, in the Baltic Sea. For six days he and three others were in a helpless, and apparently hopeless, condition, the wild waves sporting about them, and they expecting every instant to be engulphed. How did he write in reference to this position? He wrote that he found that the Lord's presence was very near him to bless and to strengthen him, and that whilst they were clinging to that wreck he had his soul kept in perfect peace. He said that he prayed both for and with the other men, and he especially refers to one night which was spent in singing a hymn, which was in its true and intense reality, when uttered by a sailor's lips, a triumphant death-song, one which he could well raise at that moment, the only land ahead being the coast line of the heavenly Zion. That song was joined in by those feeble shipmates of his. Two of them presently passed away; their souls rose upwards to join in a diviner and more entrancing minstrelsy above. The song they sang together was one which had been often heard among seamen on board ship, and which spoke the very language of Christian triumph—

"Jesus, refuge of my soul."

Christian Civilization in the Fijis.

The Rev. Mr. Calvert, Wesleyan missionary in the Fijis, said, at the Bible Society meeting, after noticing a grant from the Society of Bibles, the receipt of these complete copies of God's Holy Word has been the cause of the utmost rejoicing to the king and the people in those distant islands. The day of their arrival is a red-letter day in their annals, and some of our native agents especially were greatly gladdened at being permitted to handle the book. One of them exclaimed, "Now let thy servant, O Lord, depart in peace, since his eyes have seen thy works complete in the language of Fiji." That man had the great wish of his heart granted, and he shortly after went to his last rest. I may now state that we received unexpected and remarkable help from a blind native youth whom we had converted, who thoroughly understands the language, and by whom and the king I was assisted in the revision of the New Testament which was presented by the British and Foreign Bible Society. An edition in large-sized type, and with complete copies, is now complete, and will soon be sent out. The other day a vessel sailing for Vancouver's Island was suddenly wrecked, several hundred miles from Fiji. Upwards of thirty-nine of the crew got into an American punt, but their ship went down before they could secure a supply of provisions. They supported themselves as well as they could by killing two or three sharks, and collected some water by means of a bit of sail. After drifting about for some time, and feeling themselves extremely weak, and altogether in a very miserable condition, they struck on a coral reef, upon which it occurred to them that they were on the coast of the Fiji Islands, and they

made up their minds that if that were the case they were doomed men. They, however, crawled out of the boat, dreadfully lacerated as they were, and managed to reach the beach. Wretched, and almost without hope, they waited that which they feared might, after all, be their fate. While waiting, however, in the utmost state of anxiety, one of them suddenly exclaimed, "I say, Jack, all right, here is a Bible. We shall be saved; thank God, we shall be saved. Christianity is here." The sight of the Bible re-assured them. Now, when we bear in mind that the invariable custom of the Fiji Islanders was to eat the bodies of those who happened to be shipwrecked on their shores, whether white or black, though I believe they do not like the taste of a white man so well as they do that of a pure native, I think you will admit that this circumstance is of great significance. Had 100 white men landed on those shores ten or fifteen years ago, every one of them would to a certainty have been killed and cooked; but the shipwrecked crew of whom I have just been speaking, at once perceived that the existence there of the Word of God was to them a sign of safety. I will now observe that about 100,000 of the inhabitants of the Fiji Islands have, by your exertions, been supplied with the Scriptures, and are under instruction in the Word of God. Such has been the spread among them of this great book, the best book that can be read or followed by any individual. Forty thousand of them are regularly instructed in our schools, while there are 17,000 church members, and 5,000 on trial for church membership. There are 15 class leaders, and 1,000 native catechists and local preceptors, besides 38 native missionaries already ordained by the imposition of hands, or on their trial for ordination. Those, I may add, are men of right hearts, thoroughly in earnest, and faithful pastors of the Evangelist.

The Crowded Dwellings of the Poor.

Mr. Joseph Hoare, at the London City Mission meeting, said:—There were some people who seemed to float easily on the surface, some who rose very rapidly, and some who sank, and he believed it would be found that in very large populations there was a large body of persons who had settled down almost without hope and without self-help, until at length their very energies became paralysed, and they scarcely sought to rise. There was a large class of such persons in every district. In most cases these poor people had been brought down by faults, but there was no saying to what extent they had a claim on our pity. He knew of nothing more touching than to go into their homes—but he could not call them homes; they did not know what home meant. He could not call them even houses, for oftentimes they had but one narrow chamber, in which a whole family was densely packed. In his own beautiful parish it was not long since he visited one room, where a young woman about eighteen lay in bad health; and in that one room lived the father and mother and invalid daughter, another daughter about seventeen, another daughter about fourteen, and two sons, one a young man and one a boy. They were all in one small narrow room, for day and for night, without any change of air or any attempt to keep the common decencies of life. These were cases that claimed some action on their part, and there was no more difficult problem to be solved in society than what was to be done with them. They knew no truth; the marriage tie was perpetually neglected; in many cases that sacred bond was utterly despised. Vice and dissatisfaction were spreading among them. If they were looked at merely from a political point of view; if they merely considered the well-being of the land, they were bound to take up that class of persons. The pestilence was spreading, and should be checked. A short time ago he visited a young man who was dying from typhus fever in a small cottage, and packed into that same cottage were his father and mother, another young man, and two young women. He left his hearers to conjecture how the fever spread amongst them. He knew what was the moral and social effect of that packing among those young people, and what had been the character into which they had grown up. The typhus fever not only spread, but with it the fever of discontent; and he was not surprised at that, for they had nothing to be contented with. They knew no blessings nor joys; they had only to deal with a hard and heartless struggle for life, and very little beside that they found amongst them.

The Rev. Archibald Macmillan said at the same meeting:— Verily, from what they had heard that day, the poor of London were massed together. In one district occupied not long ago for the first time by one of their missionaries, there were 480 families, among whom only twenty could afford to keep two rooms. There were thus 460 families with only one room apiece; one narrow room, 9ft. by 6ft., serving a family of six people for kitchen, sitting-room, washhouse, work-

shop, and sleeping-place. He asked them to conceive the effect, physically and morally, upon a family living in such a state as that; and he much feared, looking around him as he passed through London, that this state of things had not yet reached its climax. Looking at the extension of the metropolitan railways, the clearance of the space required for the new Palace of Justice, and the public improvements which loomed in the future, he feared that the poor would be compelled to mass even more closely together in future than they had done in the past. Out of these 480 families only four men went to a place of worship, a very large proportion of the number had never been in a place of worship at all, and many were altogether ignorant of some of the simplest terms of the New Testament. Some years ago, when labouring in the country, he had an impression that they would find in the West of England the most painful manifestations of ignorance with regard to God and the Bible; but in London, which was supposed to be the focus of intelligence, he had found persons even more ignorant, if it were possible, and more degraded than in the West of England. A Christian lady, visiting a family, found them sitting under the shadow of a great grief. She spoke kindly to them of the compassionate Jesus, who went to Bethany with Mary and Martha, and, appealing to the woman, said, "Betty, don't you remember that." Looking this Christian lady in the face, the woman answered, "No, ma'm, it must have been before my time." A clergyman at Westbourne-grove had under his care a missionary—a large-hearted Wesleyan brother. That Wesleyan brother happened to meet a gatekeeper in some important position in London. The gatekeeper said, "Good morning." The missionary returned the salutation, and, finding what the man was, and measuring him and understanding him thoroughly, he came to the point at once, and asked him what he thought about Christ. "To tell you the truth," said the man, "I don't at all hold with my wife." "What has it to do with your wife?" said the missionary. "Why, she has gone of late to a church hard by where I live, where there are coats of many colours. Now I like better the old religion." "And what is your old religion?" asked the missionary. "I mean that religion which has taught me to say at night the Lord's Prayer, to repeat the Belief, and to close with the prayer,—

'Matthew, Mark, Luke and John,
Bless the bed that I lie on.'" (Laughter.)

The South American Missionary Society.

The Bishop of Antigua said at the Annual Meeting of this Society: — The Society had realized the truth which had been often illustrated in the history of Christian missions, that what was sown in tears they were permitted to reap in joy. In its early days, when its work was commenced by the sainted Captain Gardiner, the difficulties encountered were of the most formidable character. To say nothing of the arduous labours of Mr. Despard, who took up the Mission after Captain Gardiner's death, he must say he knew nothing in modern times more heroic, or more like the spirit of the early propagators of their faith, than the conduct of the son of Captain Gardiner. There was a young man with every prospect of success which his sacred profession could hold out to him in this country, a first-class scholar of his university, and with independent means, notwithstanding the fate of his father and his companions—all in that room must be aware that they perished from hunger—consecrating himself to the work to which his father devoted his life, and ever since 1856, with the exception of a short visit to this country, he had prosecuted his arduous duties. Side by side with him, as it were, Mr. Stirling had also been labouring zealously at his station, being one of the Western Falkland Islands, and on the coast of Tierra del Fuego itself. Christian sympathy at home could not but be very deeply valued by those who were placed in such a position. Mr. Stirling had again gone forth, and he (the Bishop of Antigua) asked those present now to think of him in his little vessel, the *Allen Gardiner*, going from island to island, amongst the poor and neglected people, proclaiming the Gospel which had brought peace and comfort to his own soul. When they contemplated such a work as that, and considered the facts mentioned in the Report, it was impossible for them to feel indifferent to the operations of this South American Mission. From being simply a missionary Society, it had now become also a ministerial Society, that is to say, a Society which undertook the work of some of the elder Church Societies of this country, and supplied the ministrations of religion, according to their own formularies and their own precious faith, to the English-speaking inhabitants of different parts of South America. Thus the number of stations had in ten years grown from one station to ten. Instead of only one missionary there were ten now ordained ministers, besides a number of lay

readers, schoolmasters, and other subordinate assistants; and wherever it found English-speaking inhabitants, there these labourers endeavoured to provide for them the ministrations of the Gospel, as well as to occupy the field of a strictly missionary Society. They had an illustration of that in the case of the Chincha Islands on the coast of Peru. Among the numerous English sailors belonging to them, there had not been a single voice raised on the Sabbath-day to lead their devotions in the services of their church or to preach the blessed Gospel of Christ; there was not a single minister to go to the bedside of any who were ill, and speak to them words of pastoral instruction and of comfort. Let them be thankful that that deficiency had now been supplied, and a zealous and earnest clergyman was working among the English seaman. He was very much struck with the recent article in the *Times*, which was cited in the report with regard to trade between England and South America. He thought that when they reflected on the extent of English commerce, when they knew that there was hardly a spot of the habitable globe to which the products of our national industry were not sent, and remembered that it was to that intercourse that they were indebted for many of the comforts and luxuries which they enjoyed in their homes, they must all feel that a heavy responsibility rested upon the people of England—that it was their imperative duty to send to distant nations the "Pearl of great price," that "treasure hid in a field," the value of which they had experienced in their own souls.

Systematic Giving.

Mr. Taylor, of California, well known by his great influence in religious revival, said at the meeting of the Systematic Beneficence Society:—

On most occasions of his visits to different churches he was asked to make a collection, and he always took that occasion to explain the principles of systematic beneficence—that in all God's arrangements we observed the great law of demand and supply; that the object for which this law is necessary is perpetual, God still teaching the Gospel through human agency; that the ground of the supply was perpetual; that He was still the God of the fruit of the field, and of the vine, and of that which passes under the sod; and that we had not learnt that He had ever closed up the claim which He had announced in the Book, that the tenth belongs to God. He had shown that it was contemporaneous with the institution of marriage and the institution of worship; that Noah was well acquainted with this thing; that Abraham recognised it in his financial arrangements, and so did Jacob; that it took a statutory form under the Jewish dispensation. It was a Jewish law simply because the Jews were human beings; it was a law for humanity. He explained also that, while God had made this legal provision for the support of religion and the relief of the poor, He had left a margin sufficiently broad for all voluntary beneficence we were likely to develope. So that in the principle of voluntary giving after a man had paid his debts—given that to God which God reserved, and in which He never gave him any right—if he were able and had a desire to be liberal, he would receive the reward of his liberality. And many persons in Australia and New Zealand observed this rule. To take one of many examples, his friend, James Wood, of Geelong, when he took stock at the end of the year, formed a basis for his giving for that year, and balanced it with what he had from time to time actually given; and he said usually it came out pretty well. During the year preceding his (Mr. Taylor's) visit, the proportion, according to the basis at stock-taking, had run out, and the demands were still numerous and pressing. Mr. Wood said, "I have no more to give, and these demands keep coming. I will keep on giving, and next year I will save the amount." To his surprise, though he gave double what he had been accustomed to give, and double the proportion authorised by the calculation, when he took stock at the end of the year the profits came out, not as they had the year before, but exactly on the increased proportion of his extra giving. He expected to bring the Lord in debt, but when he came to settle he found the Lord did not owe him a shilling. They had a principle. God would not furnish to any person a secular motive to be religious. They must not give simply to receive again from the Lord; but he believed there was a law of compensation, a universal law, applicable not merely to the Christian man, but to the sinner, for, while clearly for sinners, there was no salvation without receiving Christ; nevertheless, under this law of compensation and law of providence, a man could not give even a cup of cold water without in some form or other getting a reciprocal return.

Scotland.

(From our own Correspondent.)

THE subject of the unendowed Presbyterian churches continues to occupy attention. The United Presbyterian Synod have decided by a very large majority—389 to 39—to re-appoint the union committee, on the understanding that difference of view as to the functions of the civil magistrate forms no barrier to union. This has been a great triumph to the promoters of the Union movement; and it is hoped that the General Assembly of the Free Church will reciprocate the liberal spirit which has been shown by the United Presbyterians. There are a few agitators in that church, represented by a narrow and illiterate publication, *The Watchword*, who are doing all they can to prevent the Assembly taking any step which will hasten on the Union; but it is expected, now more confidently than ever, that they will be signally defeated. *The* speech in the United Presbyterian debate was that of Dr. Cairns, of Berwick, to which he seemed to bring all the force of his powerful mind. It so carried away the Assembly that it was some time before any one rose to disturb the silence. The close was as follows:—"The question of State endowment for any of its regular ministry is never contemplated in the United Church. It would then be united no longer, but resolved into its elements; and while no man renounces his right thus to break it up, this is no more provided for than revolution in a regular constitution or form of government. The chaplaincy question is treated as wholly exceptional. Our committee are not altogether unanimous, but have given their best judgment; and no one can believe that the Union hinges on such a question. With regard to deputations to the Irish Presbyterian Church, the course of events, even since the committee met, is simplifying that problem. The signs in the political heavens portend a speedier downfall than many of us anticipated of the whole Irish State-supported system. I cannot believe that the dear Irish brethren—whom I love, and whose hospitality I have enjoyed—will attempt to prop up the falling edifice by conniving at the wholesale endowment of Romanism; and it is my earnest prayer that, by coming out beforehand, they may save themselves from falling in a common ruin. While I say this, I wish to hold intercourse with them, endowed or unendowed; and I will not forget their services in Ireland, which I have seen and rejoiced over, to our common Christianity. In closing, let me implore this Synod to bear in mind that, if we are to do anything in this great work, the time is short. We are constantly reminded by what we hear from day to day that the night cometh wherein no man can work. It is not long since the hand of a United Presbyterian placed on the minutes of the Joint-Committee a tribute to the memory of Robert Paul; and soon a Free Churchman had to requite the office for our lamented Professor Lindsay. The echoes have hardly died away in the Glasgow Free Church Presbytery, and in the Reformed Presbyterian Synod, that attest the universal grief of the Church for the removal of our noble Christian philanthropist, the embodiment of Christian union as of Christian humility and liberality, John Henderson. How much his heart was set on this Union I can attest, as, during a brief interview—the only one I was privileged to have with him during his seclusion—it was the sole topic of our conversation. It is an affecting coincidence, that the last words spoken to me in this world on his death-bed by a venerable father—the Rev. Mr. Inglis, of Stockbridge—whose face we shall also see here no more, and to whom I have to record lifelong obligations, were these—'I trust that your hopes about Union will be all realised.' Yet these losses, aggravated by that of the historian of our Church so suddenly, do not so much cast over us the shadow of death as open up the light of immortality. They who are gone have reached a world where separations are no more, where agreements as to union are no longer needed, and where the last thin partition—ever to such minds becoming thinner—that divides the true members of the one body of Christ, has fallen down to rise no more for ever. Oh, may something of their spirit of light and love rest upon us, and may it be our consolation in life and in death itself that, like them, we have prayed for the peace of Jerusalem, and have sought her prosperity!"

Several deaths have taken place during the month, of laymen well known for their zeal and liberality. The chief of these is Mr. John Henderson, referred to by Dr. Cairns; a man of very large fortune, but of unexampled munificence, even judged by his income. The others are Mr. Crum, Mr. Nathaniel Stevenson, and Mr. Henry Dunlop, all well known in their respective churches.

Ireland.

(From our own Correspondent.)

Dr. Cullen still insists on scattering the flowers of his rhetoric among our May blossoms. They are now wearily familiar, and take their place more naturally among Irish weeds. The old charges are made once more and in the old words—the infidelity of Trinity College, the proselytism of National Schools, and the miseries of the land. "In the model schools Presbyterian mistresses have generally the care of Catholic infants, and cannot fail to infuse into their tender minds much of the bile and bitterness of Knox and Calvin, men who exceeded all the other reformers in hypocrisy and corruption." A sentence could scarcely contain more misstatements; but the persistency with which misstatements are made lends them to many an apparent credibility; and, frightened and spurred by ceaseless denunciation, some of the Roman Catholic districts rally warmly about their Church. A Redemptorist mission has been conducted for five weeks in one of the principal Popish churches in Dublin, with these results: that the building, which is said to accommodate 6,000 persons, was so crowded that the congregation could not kneel even during the solemnity of the Mass; that crowds of men surrounded the confessionals till late in the night; that "20,000 communions were distributed, 8 Protestants were received into the Church, 700 children attended the general communion of the little girls, and 650 the general communion of the little boys." The last figures are likely enough; for Cardinal Cullen presses the communion at an early age, and condemns "the practice of confessors who habitually refuse absolution to all children," justifying his opinion with a letter of Antonelli's, written last year to some French bishops by order of the Pope. But such statements as that about the Protestants must be received with caution, and, if true, would be more than balanced by receptions in the other direction. There is a very considerable revival of energy in the Church of Rome; but it is weaker than it was, and the efforts it is putting out now must before long be abandoned as too great for its present strength. It is steadily losing numbers by emigration; it has not succeeded in bringing back those whom Fenianism had estranged; and the Protestant Churches were never more active.

Among the meetings not noticed last month was *The Irish Society*, which reported 11 new teachers and 3,000 new scholars during the year, the total number of teachers being 261, and of scholars 12,000. There are 11 missionary clergymen, 40 Scripture readers, and 13 teachers of mission schools, in which there are over 400 children; and the income has been £8,460. The Bishop of Cork "knew no society they owed so much to in Ireland;" and Mr. Moriarty related a number of anecdotes to show the necessity for approaching the Irish people in their own language. In one place a man cried out to him, "Throw away your English, and give us something we can understand;" and another called out when he was preaching in Irish in the county of Cork, "God Almighty bless you, sir; you took the hunger off us to-night." Lord Clancarty took the chair at the meeting for the *Irish Church Missions*, "a society than which he knew none with so great a claim upon our fellow-countrymen." Mr. J. B. Owen spoke of the hereditary Irish antipathies to England, with the object of showing that they were unconnected with the Church; and, in relation to the recent assault upon the Protestant episcopal succession, took occasion to speak of Mr. Froude's History as "a protracted, but suppressed slur against the Protestant faith." Dr. Baylee dwelt on the Reformation doctrine and Antichrist; and Mr. Hewitt, who had visited the west last autumn, was struck with the quiet and thorough work done, the spirit of prayer that pervaded it, and the necessity of close observation and inquiry on the part of those who visited the district, as the largest changes were not discernible on the face of the country. The total income was reported at £22,507, including an Irish income of £3,912; and showing the additional interest and confidence felt in the Society, which employs 29 missionary clergymen, 115 Scripture readers, 114 teachers of schools, and 164 other teachers. Both these Societies reported an entire freedom from Fenianism in any of their agents or schools. The Archbishop of Dublin, who took the chair at the meeting of the *Society for the Propagation of the Gospel*, remarked of the new Bishop of Calcutta, that he was "one who is resolved in his heart to know of no parties in our Church, that all who love and preach the Lord Jesus within it, shall be greatly dear to Him." Among the other speakers were the Bishops of Meath and Montreal.

After forty-five years of service as chairman of the religious anniversaries at the Rotunda, Lord Roden was compelled, by the infirmities of age, to take his leave of the Society this year. His name has been identified with them, and from a

statement of the Archdeacon of Waterford at the meeting of the Jews' Society, it appears that his connection with them was singular and close; for "while yet a young man, it was within the Rotunda walls, on the occasion of one of the anniversary meetings, that the arrow reached his heart, and he was converted." "The Protestant Reformed Church in Ireland," Lord Roden says in his letter, "has been wonderfully preserved. I have seen it in the course of my long life apparently in imminent danger from external foes. It has always been, and is now pre-eminently, the object of attack for all who are opposed to Protestant truth." His counsel is *Courage:* and for the movement towards Ritualism—"I would address myself particularly to the laity. Let them join with our faithful clergy in resisting the first approach of these Romish practices."

The income of the principal societies stands thus:—

		Increase over 1866.
Irish Society	£8,460 ...	£336
Irish Church Missions...	22,507 ...	—
Including mission in Ireland	3,912 ...	211
Protestant Orphan Society	5,518 ...	542
ProtestantOrphanRefuge	1,763 ...	51
ChurchEducationSociety	45,619 ...	464
Church Missionary Society	6,059* ...	—
Society for the Propagation of the Gospel ...	3,838 ...	—
Hibernian Bible Society	4,596 ...	—
Colonial and Continental Society	416 ...	—

The position of the Queen's University—its relation to the new charter—is still unsettled, and is to be argued again in the Law Courts; but enough has dropped from the Master of the Rolls to show that his opinion is clearly in favour of the students and against the acceptance of the charter by the Senate. Vigorous efforts continue to be made for a higher education in the national schools, and to supply the necessary link between primary and university education. The late debate on the Irish Church, and the promised attempt to enlarge Trinity College to the capacity of a national university, are significant of a state of public feeling very different from even thirty years ago, and of possible change so large as to assume an imperial character. The difficulties in the way of carrying out a general endowment, and the opposition to that as a merely possible measure, already strongly expressed in the north, seem to be preparing men for the alternative of a general disendowment.

The two colleges of the Presbyterian Church at Belfast and Derry have been closed with the usual ceremony. In Belfast it was reported that besides the two houses already built for the professors, there was a sufficient sum for a third; and that two liberal scholarships had been founded, to bear the names of Dr. Edgar and Dr. Hanna. The Moderator of the Assembly, expressing his satisfaction with the progress reported, expressed also his opinion that the minimum income of a professor should be £500 *per annum*, with a free house; a very much larger emolument than the present average, but one that is demanded in the interest of learning, of a true theology and an efficient Church. The Rev. Professor Watts, whose inaugural lecture has already been mentioned, was chosen to deliver the closing address, and developed with great ability the Calvinistic doctrine of the Atonement and the theory of human inability in connection with the function of the preacher and the call of the Gospel. The closing address of the Rev. Professor Witherow at Derry, embraced a history of collegiate education in the Irish Presbyterian Church. Mr. M'Clure, one of the trustees of the college, presented the theological students with a copy of Mr. Wallace's book on *Representative Responsibility.*

Presbyterian Synods have been holding their meetings during the month: that of Dublin in Newry, that of Belfast in its own metropolis, and Ballymena in Portrush. The Moderator of the Synod of Dublin, referring to a meeting of the Synod of Ulster in Newry in 1822, contrasted the state of the church at those two periods, showing that the church has since doubled its ministers, originated its missions, established its Sunday-schools and evangelistic agencies, and spread through the land. It was agreed that the Lord's Supper should be observed at the meetings of the Synod in Dublin next year. It was reported that several manses were in progress; and the Synod was closed by a crowded missionary meeting. Professor Murphy was elected Moderator of the Synod of Belfast. Sixty congregations were reported to have voted £722 to the annual support of the ministry, and mention was made of other congregations that had done likewise but

* Showing an increase in subscriptions of £510, but a total decrease of £755, owing to a falling off in legacies.

were not specified. Overtures, among others, for a Sustentation Fund, and for a reconstruction of the plan of Church Committees, were transmitted to the Assembly, as was also an application from a Mr. M'Ilwrath, a gentleman who has laboured for seven years among the poor in Newtownards, who proposes to build at his own expense a place of worship for 400 of these persons, and who seeks to be ordained as their pastor. The Synod of Ballymena transmitted an overture praying for the establishment of a mission to China,—a movement in that direction having sprung up in the church, and meetings having been addressed by missionaries from China. The General Assembly is appointed to meet in Dublin on the 3rd of June, and various hospitalities and conferences have been prepared. The last Assembly in Dublin met during the Revival, and the Assembly will doubtless present the fruit of that great movement. During the last few months there have been earnest discussions in the several presbyteries on the advance of the kingdom of God, and a strong desire to come out for a higher and more common spiritual life. One venerable leader of debate, and for half a century the ornament of the church, is yielding, like his friend Lord Roden, to advancing years, and, while retaining his professorships, the Rev. Dr. Cooke is likely to be loosed from his pastoral charge. No one man of his time exercised so great an influence over the churches of his country. The defender of orthodoxy in the great Unitarian controversies of forty years back, the champion of Church Establishments in the Voluntary controversies that followed, and for more than a generation the most eloquent preacher in Ireland, his name has grown to be identified with his native land as much as Chalmers' ever was with Scotland, and to be regarded with as much respect and affection outside his denomination as within. May Street in Belfast, where he preached, has come to be a point of pilgrimage, and the building will always have to mark the beginning of a great advance in the Presbyterian Church. When it was built for Dr. Cooke in 1829 it was the third congregation in the town, Dr. Morgan's, opened by Chalmers two years before, having been the second; and now, after forty years, there are twenty-five.

The prospects of union between the Primitive and Wesleyan Methodists have been strengthened by a message from America, respectfully inviting the two bodies to a most serious consideration of a question so important, and urging them to unite if practicable.

France.

(From our own Correspondent.)

The Cardinal Gousset gave as one of his last words of advice: "Unite every effort to preserve the gift of faith pure and unfaltering; for we are approaching the times marked by the apostle in which truths shall diminish among men, and in which each one must be on his guard not to fall."

The François de Sales Association speaks of "the universal conspiracy to drag down youth into the abyss. For eighteen months past a mode of corruption has been practised with a persisting regularity, which appears not to be from isolated individuals. Women propagate books among their own sex, which, a few years back, a man would have blushed to be seen reading. Scarcely one girl out of ten escapes this polluting literature. Then come dances, cheap theatres, public balls, etc. Many young maidens reply to priests in impious language that freezes them with horror, and would banish hope, were hope not in God. One more such generation, and we should reach the state of the South Sea Islanders." The report of a scene in the Paris Medical School gives an idea of the rapid growth of materialism among young men. No longer persons, but doctrines, and materialistic doctrines, are applauded. It was in the name of materialism that Messieurs Broca, Vulpian, Hardy, and, after a tumult, Say, were unanimously applauded. Take the scene as follows:—The professor enters; tumult. He tries to speak; the tumult continues. Evidently there is misunderstanding. A student then descends the steps and asks permission to speak; Professor Say grants it. "Citizens," cries the student, "several professors have recently been nominated; I believe that they represent the idea of progress, of materialism, of renovation. Mr. Say appears to belong to that phalanx" (thunders of applause). Two principles are understood to be in presence, and combatants are called for, for materialism against spirituality, for progress against re-action. Still about fifteen dissentient voices are distinguished, and draw down the unanimous protest of 1800. Another student comes into the hemicyle and ends a vehement harangue with, "There is a principle which rallies us all, and in the name of which we must accept Mr. Say; it is the *materialistic!*" (1,800 students clapped hands). A journal adds: "This event is worthy of transmission to posterity. The Medical School is really a good and powerful school. It thinks; it forms more than physicians,

it makes men!" We might go from top to bottom of the social scale and find proofs of the same demoralization, harbingers of an awful period at hand. We cannot take up a book or a journal without being reminded of it. "The Christian religion, nay, religion in grain, spirituality in its mere essential principles, is going through a formidable crisis, says Ed. de Pressensé, in his late striking pamphlet on "Liberty of worship in France." The very bases of Theism are shaken. The onset is conducted with union and vigour. Nothing like it has been seen since the days of the *Encyclopædia*. To conceal the increasing awfulness of the situation is useless. I allude not to the noisy manifestations of impassioned youth, fancying themselves liberal, while they throw themselves into the most foolhardy negations; shouting, "Materialism for ever! Long live materialism!" which means in reality, long live death! long live what kills the soul in despoiling it of the feeling of its immortal destinies, long live all that degrades and crushes all the noble instincts and all moral strength! *There are infinitely more awful symptoms* than these noisy ebullitions in public schools, where, nevertheless, the future administrative corps are being formed. Whereas the Positivist tendency penetrates more and more into the highest and most cultivated circles of science and philosophy, the intelligent portion of the working classes falls under the influence of Proudhon's ideas, and in the most deplorable manner separates the notion of justice from the thought of God. In this direction the current runs deeper and faster every day. We need liberty to stem it!" Here the writer grows feeble. We would say rather, We need faith, we need sound Christian principle, we need love, we need the Holy Ghost! we need the shaking-off of the sleep of conventionalism, we need the daring of Peter, and John, and Paul, yea, and of our Huguenot fathers, yea, and of Christian men of the present day, who dare stand up and testify that Christ has saved them,—who dare face the cold blast of Christianity grown cold, and the shafts of—*ridicule!!* When did Christian conquerors wait till the world *allowed* them to fight it to the death? When did Christ's champions wait till there were no perils on the seas, no scourges, no Roman rods, no prisons, no false brethren, no clouds of blinding dust, no crosses, no stakes, no shame? Right it is to call attention to need of increased liberty; right it is to shew up the absurdity of giving free course to the "sacred right of pantomime and ribald song," and refuse it to the setting-forth of salvation from sin and all its consequences. But while the Church of Christ slumbers, and uses not the thousand means she has to reach the masses, it is visionary to suppose she would touch them, had she more!

The May meetings this year have been rather dull and thinly attended. They are not yet closed. The Conferences were, on the contrary, numerously visited. Above 100 pastors and elders attended the special conferences of the National Church, and 120 the general conferences.

Peace has preponderated in Europe, but the unsettled nature of it still throws general anxiety around. Crowned heads are in Paris. Portugal, Bavaria, Sweden, England, are all represented by scions of royalty. The Prince of Wales and Prince Alfred have made several excursions in the palace and park of the Exposition, which are growing more and more worthy of interest. They visited the mission ground, and the various buildings, pleasantly accepting Gospels in various languages around the Bible stand, looking familiarly at the *British Workman*, and other periodicals, which their Royal mother is said to cause to be distributed around her country residences, and they entered the Mission Hall.

The various active agencies for good are vigorously carried on; all attempts hitherto made to stop them have failed, and led them to be more firmly seated. We hope soon to see the Conference Hall in popular use. A continuous and varied setting forth of the Gospel at certain hours, when crowds pass and curiously look in, seems called for. No doubt it will be a centre of blessing! There is liberty,—who will avail themselves of it?

The Episcopal Church was opened on the 3rd; it is in a deserted part of Paris, on the south-east of the Exposition. The service is intoned, and ceremonial is high. The Gospel has been preached there hitherto. The usual English churches in Paris are crowded, and additional services are held in them, and the best preachers secured.

Germany.

RELIGION IN THE PRUSSIAN ARMY.

THE Rev. F. Cannon, of the English army, said at the meeting of the Religious Tract Society:—This time last year he paid a visit to Prussia, his object being to make inquiries into the religious condition of the Prussian army; to ascertain what provision was made for the soldiers and their officers, and to offer his assistance

to the chaplains. While he was at Hamburg circumstances occurred which led him to take a deeper interest in the work, and the result was, that, when the war broke out, he went to the Prussian army. At Berlin the Minister of War, General Von Roon, kindly gave him a letter, authorizing him to visit the barracks and hospitals, and of this authority he gladly availed himself. Of the state of religion in the Prussian army he had previously heard unfavourable accounts, but he was happy to say that they turned out to be quite unfounded. The Prussian army was the most religious army that he had ever been connected with, and having been with the forces in the Crimea he had had ample opportunities of judging. The standard of religion was immeasurably higher in the Prussian army than in any other that he knew of. One cause of this, no doubt, was the state of education in Prussia. Every child in Prussia was educated, and he should like to see every child in every civilized country placed under a similar law. Every child in Prussia went to school from six to fourteen years of age, and the Bible formed a most important part of the education of all the children. The Prussian army was, too, well supplied with chaplains, and he was happy to say that they were a very devout and zealous class of men. A chaplain who was placed in spiritual charge of about 10,000 men told him that during the march from Breslau to Silesia he administered the Lord's Supper twenty times, and that of the 10,000 men 8,000 men partook of the holy ordinance. The rev. gentleman then entered into a number of details with regard to his visits at the various hospitals which were filled with wounded Prussians and Austrians. In the great hospital at Berlin, he observed, he found Prussians and Austrians lying side by side. That hospital was taken charge by the wife of the War Minister, and with her were associated a great many of the noblest ladies of Berlin, who gave themselves, day by day, to the work of ministering to the want of sick and wounded soldiers, performing what might be considered very menial offices. The Roman Catholic soldiers received tracts from him as readily as the Protestants.

Universities.—The Rev. Dr. Hurst writes to the New York *Christian Advocate*, from Bremen, that a great reformation has taken place in the Universities. Religion is more flourishing in them than it has been for thirty years. There is scarcely a University without faithful professors. In a good number, many chairs are filled with professors of Evangelical sentiments. The consequence is, that young clergymen are generally faithful and energetic pastors, who preach with power and acceptability. The fruits are evidenced in churches filled to overflowing by attentive and interested audiences. Rationalistic views do not seem to be acceptable to the people generally, hence the pastors who cling to them have very small audiences. The lower classes, "simple peasants and artizans," meet regularly during the week for prayer and conference. The Scriptures are read and explained, and the Berean spirit is manifested.

Hungary.

THE FREE CHURCH OF SCOTLAND JEWISH MISSION AT PESTH.

Mr. Koenig, a missionary, gives the following outline of the work at present carried on by this mission at Pesth. Years ago, this was the centre of the most prosperous Jewish mission ever established :—

Once more the eyes of Europe are turned towards Hungary, and to the great political changes on account of which the nation has maintained a struggle of nineteen years.

At such a period it may be interesting to the readers of the *Record* to take a bird's-eye view of the various evangelistic agencies, which cluster around our Pesth mission as their centre, all of them for the spread of that kingdom which shall never be moved.

I. *Our Congregation* numbers about four hundred souls.

1. Services and prayer-meetings. Two diets of worship on Sabbath, and a Bible expository meeting on Friday night ; once monthly for missionary intelligence. English service once a month. A Bible meeting once weekly for Jewish proselytes and inquirers ; a prayer-meeting once fortnightly for the elders of the Church ; and a prayer-meeting for the members of the Jewish Mission and other labourers once a month.

2. The Ladies' Association, consisting of 26 members, meets once a fortnight for an entire afternoon, to work for the poor of the congregation. Useful books are read during the meeting. The work done during the year is distributed at Christmas. This, however, does not preclude relief given to the poor at other times.

3. The Young Men's Association meets once weekly.

4. The Missionary Association. A number of

members collect small monthly sums and circulate missionary periodicals. The contributions are distributed at the close of the year among several Home and Foreign Missionary Societies. Income in 1866, fl. 372, 36 r.

5. A class for young communicants meets from February to July thrice weekly.

6. A religious periodical, "Herald of Faith," of one sheet, is published twice a month.

II. *The School* consists of five classes, containing 400 children; among them upwards of two-thirds Jewish. It is taught by three male, two female teachers, and four extra teachers for the industrial department.

III. *Sabbath Schools.*

1. A female adult class, consisting of from 9 to 12 girls, on Sabbath afternoon.

2. A second class, consisting of from 30 to 40 *Jewish* girls—scholars of the mission-school. Ages from 8 to 12.

3. A third class, consisting of boys and girls belonging to families of our congregation. Numbers between 25 and 30.

4. A juvenile class for children unable to read. Numbers between 20 and 30.

These may appropriately be termed *district* Sabbath schools, as each meets in a different quarter of the town.

IV. *Colportage and Travelling Agency.*

Two colporteurs connected with the Jewish Mission, and chiefly occupied in Pesth; the elder travelled in Lower Hungary last year for about five months.

Three colporteurs are appointed exclusively for travelling for the sale of Scriptures and religious literature, chiefly in the Hungarian, Slavonian, German, and Hebrew languages.

We have also one evangelist engaged in travelling, and at present endeavouring to obtain openings for holding missionary meetings throughout the country.

V. *Our Hospital*, opened on January 1, 1866; the first and only *Protestant* hospital in the Austrian dominions. Its object is the introduction of Christian nursing by trained Protestant nurses, or deaconesses, and to serve as a centre.

It is attended by two medical men. The nurses are two deaconesses from the Institution of Kaiserswerth, on the Rhine. A third deaconess attends to the poor and sick in their houses; and, among numerous other duties, she teaches the juvenile class above mentioned.

The number of in-door patients in 1866 was 59, and of out-door patients, 109.

VI. *Printing and Sale of Tracts and Religious Literature.*

Eighteen tracts have been translated and printed in the Hungarian language, and ten in the Slavonian. Total number of tracts printed in Pesth in Hungarian, 100,000; in Slavonian, 65,000.

Baxter's "Call to the Unconverted," printed in Hungarian, 2,000 copies.

Bunyan's "Pilgrim's Progress," Abbott's "Mother at Home," both in Hungarian, are in the press; several other books and tracts in Slavonian are in the hands of the translators.

Nineteen depositories have been established in Transylvania and Hungary, in ministers' houses, for the sale of religious literature.

From 40,000 to 42,000 tracts were distributed in Hungarian, Slavonian, German, and Italian among the military last summer in the hospitals. Otherwise the tracts are *sold* (in *depôts* and through colporteurs) at about two-thirds of the cost price.

The amount of tracts sold from October to December, 1866, is 12,830 copies, for fl. 142, 22.

May the great Head of the Church continue to bless all these agencies to the building up of his spiritual kingdom in this land!

Italy.

Mr. Clark, an American missionary, writes from Milan:—

A year has not yet elapsed since the regular formation of our Theological Class, which now numbers sixteen. The applications, however, have been exceedingly numerous, between forty and fifty, and some of great urgency. I send you one, this moment received, as a specimen.

"In 1849 my father, for political reasons, was constrained to emigrate from his native land, and left me for a time in the care of his brothers, who being interested for me, kept me continually at school, where I learned those elementary studies that were there taught. At the close of the war, my father took me with him in Switzerland, and there, during his exile, he never ceased to instruct me in the true religion of the Gospel. The grace of God opened my eyes to behold the true light, and clearly revealed to me the truth and the life, which is alone found in Jesus Christ, our Saviour and Redeemer.

"Afterwards, my father being able to return to Milan, when a place was opened for preaching the Gospel in that city, he with his family were

among the first to attend. Here I daily heard the Gospel, which more and more filled the void in my heart, which I had sought in former years to satisfy with fastings, masses, and rosaries.

"I soon connected myself with the church that was formed at the first announcement of the Gospel in Milan, and on the arrival of Rev. Mr. Piggott, was employed by him as colporteur, in whose service I continued for three years, visiting the various cities in Lombardy. Afterwards, I was employed by yourself as colporteur of the Am. and For. Christian Union.

"If after examination, I may be accepted, as I ardently desire, and may become one of those who are preparing to preach the Gospel, I will never cease to pray that I may have grace, activity and zeal in the prosecution of my studies, and in gaining a knowledge of the Sacred Scriptures; that I also may be qualified to preach Christ to my people, as 'the Way, the Truth, and the Life,' and their only Saviour and Redeemer.

"A. T——."

Our evangelist, shortly after his arrival at Verona, thus writes:—

"Scarcely had I arrived at this place, when I met with many who had been compelled to endure a long exile from the Venetian provinces when under foreign rule, and who had found a home in Milan, Brescia, Bologna, Genoa, and other Italian cities; and now had just returned to their friends and home. Among these I found many who were friendly, and some who were truly converted to God. These greatly rejoiced to see me, and were very happy when, on the first Sabbath after my arrival, we celebrated together our Saviour's dying love. Our little assembly was held in the room of our brother Agosti, who is a most faithful colporteur in this city, and who endeavours with all his ability to lead souls to Christ. The room is, however, altogether too small: we need one much larger as a place of worship; and with such an one, accompanied with labour and prayer, we are certain the Lord will bless us."

In another letter he also says "the disposition of this people is very favourable for the reception of the truth; in general they are more intelligent in this part of Italy than in Emilia or provinces South, less jesuitical, more frank and cordial, and the clergy also less corrupt. I have found here a very dear Christian brother, a young Italian engraver, who was exiled seven years ago from this, his native city, and was converted in Modena. He will be a great help to us in our work, especially in our evening schools."

A hall for preaching has at last been found, and there is reason to hope our evangelist will find much encouragement and success in his labours in this city. Many of the middle and higher classes have shown themselves favourable to the evangelical work, and expressed a desire that a chapel for preaching the simple Gospel might be opened.

EXTRACTS FROM THE REPORT OF THE BIBLE-WOMAN, MADELENA.

I called to see a woman who was just preparing to go to the cemetery to visit her father's grave. She was filling a little lamp to take with her; and she thought this, accompanied with her prayers, would assist in procuring repose for his soul. We conversed a little while, and she became much interested in the doctrine of death and the resurrection, as contained in Christ's words to Mary and Martha, and said she would not go to the cemetery, but would remain at home, if I would also stay and converse with her. She desired to understand better these words which I had read, and to know what one must do to obtain this eternal life. I said if she would read the Gospel, she would find in it all these precious truths and more, and that it is Jesus who has purchased all these blessings for those who believe in Him, and obey his words; that through His merits, their sins can all be pardoned; that He sends the Holy Spirit to renew their hearts and prepare them to participate in His glory. She was very attentive, and desired to know where our meetings could be found that she might attend them. She then purchased a New Testament, and I hope the Spirit may open her mind to perceive the truth.

Another day I was sent for to visit a sick woman. She had heard of the Evangelicals, and had a great desire to know what they preached and believed. When I entered, she said she had sent for me to tell her what was this Gospel, of which we said so much. She then began to relate to me how long she had been an invalid, and how long she had suffered. After expressing my sympathy, I remarked that however severe are all our troubles here, they last but a moment in comparison with eternity; that Christ came and submitted himself to sufferings for our sakes, that we might have an eternity of happiness. In answer to her questions, I explained our doctrines and manner of worship, in all of which she was much interested, and said she was more desirous than ever to become acquainted with the "new sect."

Nearly every day I visit the sick of the church, and especially the sister in Passion St., who has patiently endured so much opposition and persecution from her neighbours for the last two years. They are much less bigoted than formerly, and when I go to visit the sick woman, they come in sometimes and ask me to read to them.

Entered a family where several were conversing on politics. One said, "This government never will prosper, because it is undoing everything that the church has been establishing for so many years, that is, abolishing monastic institutions and turning the monks and nuns out into the world." And they asked me if I did not think so too. I answered, that "I thought these people could serve God and their neighbours much better in the world than shut up in convents."

"You talk like a Protestant," said they. I replied, "I receive the Gospel and endeavour to live according to it." "Ah, yes," said they, "you are one of those Protestants, called Evangelicals, who preach the false Gospel." "No," said I, "the Gospel we preach is not false;" and after a long discussion on that point, they said, "But you do not believe in the Madonna." "Certainly, we believe that the Virgin Mary was the mother of Jesus," said I, "but not the mother of God; we believe she was a created being like others, and therefore we leave her in her true place, and respect her as his mother. But we do not burn candles before her, or blaspheme her, or worship her as though she were God."

Called upon a woman who was lamenting the declension of all religion, and said it was dying out of the hearts of men. This state of things she attributed partly to the disastrous war and partly to the increase of Evangelicals in the country. I replied I was sorry these were her opinions. On the contrary, it appeared to me that true religion was on the increase, that the Word of God was read by many more persons, and was better understood; and though many that hear the name of Christ be destitute of true religion, yet, His real followers, who seek to know and do his will, are becoming more numerous. "What is the will of Christ?" said she. I read several verses from John's Gospel, 15th, 16th, and 17th chapters, and told her that these were Christ's own words to His disciples, and they contained the same doctrines which those whom she called heretics believed and preached. She said she must have been greatly mistaken, for she verily thought that these new preachers were trying to destroy all religion, and ruin the souls of men: but it appears, she added, that they are right and preach the truth.

Yesterday I went to the Hospital, to visit a sister of the church who has a very short time to live. She was surrounded by some of her relations and friends, who had come to visit her. She asked me to read her something from the Scriptures, which I did, and endeavoured to comfort her with many promises, and exhorted her to resignation to God's will, assuring her that He does not afflict His children willingly, or in anger, but in love; and that He always gives strength to endure unto the end. Those around her expressed great astonishment that I spoke in such a comforting manner, because they expected to hear heretical words and wicked reasoning, but instead it was all consolation. "However, they added, our religion is the best because it is the most ancient." I showed them from several passages that the doctrines which they called new, were those which Christ and His apostles preached. They assented to all, but said they could not change their faith, because they would lose their position in society. The sick woman then wished me to speak to the nuns who were nurses, and beg them not to trouble her in her belief, but leave her to fix her thoughts only on Christ. I made known her request, and they replied, "We never interfere with any one's conscience, but it would be better for her to listen to us now, and receive the offices of the church; if she does not, she will be judged at last." I remarked that judgment did not belong to them, but to God.

COLPORTEURS IN VENETIA.

In Italy the Evangelical cause as a whole seems to make no progress, if it is not even retrograding, amid every possible advantage to its development and extension, the chief reason being the prevailing indifference to all religious creeds and practices, the root of which is to be found in a widely diffused and rapidly growing scepticism. But there is no part of Italy which has as yet given better hopes of receiving the gospel than the province of Venetia, and specially Venice. There are no fewer than seven colporteurs in the town at present, and all of them report excellent sales. Printers come forward and offer to print on their own responsibility various discourses of the evangelists, which are afterwards vended at a cheap rate and in great quantities. A Tyrolese emigrant, Tommasi, has written a smart poetical warning to the priests to preach the gospel and

live it before the eyes of the people—a production which is in the flowing vernacular, and therefore very popular, and quite Evangelical in its doctrinal and practical vein. During the long and noisy Carnival not a single rudeness was offered from beneath a mask to the preachers or any of the leading Evangelicals; on the contrary, they were recognized and saluted with the best wishes on all hands. When it was discovered that "Death to Gavazzi!" had actually been written up on a wall in the town, it was instantly covered over with "Viva Gavazzi!" and many a street corner at present bears that inscription. Two of the most commodious and best known and situated halls have been gratuitously placed at the service of the movement. One will be used by the Waldenses. The other, which Gavazzi has accepted, is a private palace, in which 700 nightly listen to the teaching of the eloquent evangelist. The clerical journals are loud with menaces that, but one or two steps more, and the restrained anger of the good Catholic populace will be let loose on the Evangelical disturbers of the peace. To this the Liberal prints answer with a counter-threat that if the priests do not take care how they behave themselves, an outbreak will sure enough occur; but it will not be this time in the style of Barletta, but in a manner altogether to the detriment of priestly comfort and repose. The large church built by Benedek in Verona has been obtained for Italian and German Evangelical services by the Waldenses, and the authorities in Mantua are anxious that the old German church in that town should also be obtained for the same object.

India.

CONVERSIONS IN TRAVANCORE.

Mr. Duthie, of the London Missionary Society, writes from Nagercoil. "Nagercoil," says the *Chronicle*, "is the principal station in South-east Travancore. It has now a large Christian village of 800 souls, and is one mile from the heathen town of Kotar. It is twelve miles from Cape Comorin. Besides the printing-office, the large girls' boarding-school and the native Church, it contains the Seminary of the Mission, with its boys' school and classes for theological students and school teachers. The missionaries at Nagercoil are the Rev. J. Duthie, in charge of the seminary; the Rev. W. Lee, in charge of the Kottaram District near; and the Rev. G. Mabbs, in charge of the press and of the Nagercoil District. Two native ministers also reside here; the Rev. Devadasen, pastor of the Church, and the Rev. C. Yesudien, in charge of the Tituvilly District, a few miles to the north:"—

"I have the pleasure of forwarding to you the enclosed accounts of the conversion of two young men, whom I had the gratification of admitting to the Church by baptism a few months ago.

"The former of these is a Namboori Brahmin—a Brahmin of the Brahmins—who came to us about nine months ago. From the time of his first appearance amongst us he has shown an excellent spirit, has been a most diligent student of the Word of God, and in general has conducted himself to my entire satisfaction. Feeling confident, after several months of trial, that he was an earnest inquirer, and having every reason to believe in the sincerity of his character and motives, I baptized him in the church here, before a large congregation of spectators, five or six months ago. I have purposely delayed sending any account of him till now; but he has conducted himself so entirely to my satisfaction ever since he has been here, that I feel I ought now to bring his case to your notice. His case is a most interesting one. He is of one of the chief Namboori families in the Cochin territory; his elder brother is the chief priest of the large temple at Susindram, a few miles from this place; he is well known among the people in the neighbourhood, and even now that he is a Christian, he is still received with the greatest respect by all classes, the Dewan Peishkar and some of the chief officers of the native government being his intimate friends.

"His case affords a striking illustration of the truth that no effort, however humble, put forth in the Lord's work is in vain. Hebich, the famous German missionary, was the means of arresting the attention of this youth at a large heathen festival, many miles from Nagercoil, where he has openly confessed Christ. Hebich's burning zeal and devotion to his Master's work made a great impression (so this young man has often told me) in the district where he laboured, and the young proud Namboori condescended to listen while he preached, and even went so far as to be willing to receive a tract from his impure hands. This tract for a long time lay unheeded, except occasionally when taken up and looked at for the sake of the picture on its title-page; but the Spirit of God in due time applied the truths contained within its pages. The particulars are given in the account to which I refer you. He is an excellent Ma-

layalim scholar, and has a very fair acquaintance with Sanscrit also; so that he is now rendering us important assistance in the seminary as a teacher of these languages. He has had to suffer the loss of everything for Christ—reputation, friends, property. His friends have, of course, completely cast him off, being as good as dead to them, the only one among them seeming to cherish any affection towards him still being his mother, of whose sorrow on his account he occasionally hears. At present he gives promise of becoming a man of more than ordinary influence. Pray for him, that he may be established in the faith.

"A few years ago there was not a Christian in the whole village of Vadasery; now, thanks be to God, the day of small things has dawned upon us. Upwards of a year ago I baptized two persons, and last year (1866) Mr. Devadasen, our native pastor, baptized three others, all of them young men of real sincerity (so far as man can judge) and of consistent life, in the midst of much that is calculated to put their professed Christian character to the severest test. Four or five other young men are now inquiring, and come to my room regularly every Sunday for the study of the Word of God.

"The other young man, to whom I have made special reference, is one of the three just mentioned, and is the son of one of the head men of the village. He is at present studying in the seminary, where he has been for some time, but living among his own people a most consistent life. Being one of our own pupils, I have felt a special interest in his case, and it is hopeful to think that the other two lads lately baptized by the native pastor, have been brought out of heathenism in great part through his influence and example.

"Thus the good work goes on, and thus are precious souls, we humbly trust, being saved; thus are we, who bear the burden and heat of the day, being encouraged; and thus it becomes increasingly manifest that this land in which we live and labour is slowly but surely being cleansed of all its abominations. May the Lord speedily set up his kingdom, giving us his servants grace to labour and to wait patiently on Him."

Mr. Lee writes from the same station:—

"You will, I am sure, be pleased to hear that several more of our best men have just been ordained to the work of the ministry. It has been my privilege to be present at each of the ordinations, and I feel indeed grateful to God that I have entered the mission in time to take a part in the ordination of the first native pastor given by Him to his Church in South Travancore. The services were of a deeply interesting character, and will, I am sure, live long in the remembrance of those who were present at them.

"The series of ordinations was begun at Agastersavem by the ordination of Mr. Arumanáyagam, previously an evangelist, as the pastor of this Church. I do not know whether you saw much of him when you were with us last year. He is well worthy to occupy the position which he at present sustains. He is a good preacher, and has for many years borne a very high character for true piety. The service was opened with reading and prayer by the Rev. G. Mabbs, after which the Rev. G. O. Newport delivered an introductory discourse. The questions were asked by the Rev. J. Duthie, to which very clear and interesting answers were given by Mr. Arumanáyagam (a copy of these, translated by himself, is enclosed). The Rev. F. Baylis then offered the ordination prayer, after which the charge was delivered by myself. The Rev. S. Zechariah, at whose ordination you assisted last year, closed with prayer. Altogether it was a most solemn and interesting service, and one for which the Church here will have to bless God for years to come. At present the subscriptions of the Church amount to about half the salary of a native pastor. I hope, however, that eventually they will be able to raise the whole of his salary.

"The facts of these ordinations having taken place can be chronicled in a page: their results who can estimate? We hope and pray that it may be the commencement of a new and more glorious era in the history of the triumphs of the Gospel in Travancore. Sixty years ago there were no Protestant Christians in Travancore; now there are 27,000, with a staff of 500 agents, and eleven native ordained ministers. This is, indeed, an encouraging fact, and one which may well cheer the heart of Christians in England who are interested in the spread of the Gospel."

A BRAHMIN PREACHER.

A young Brahmin, who held a very good appointment in a Government office, before Dr. Duff left India, used to attend the doctor's week-day evening classes in English Literature, and his Bible-class on Sunday morning. The result was that he embraced the Christian faith, and was publicly baptized.

Burning with a desire to make the gospel known

to his countrymen, he soon afterwards resigned his appointment in the Government office, went through a course of theological study, and was set apart by the Presbytery of Calcutta as a licensed catechist. After labouring for a time, with remarkable industry and power, as a preacher, in Calcutta and the district of Mahanad, he was seized with a strong desire to preach to his countrymen *gratuitously*, and *not* as a *hired* agent. For this purpose, he again entered a Government office in Calcutta; and while thus supporting himself, continued, morning and evening, to carry on his evangelistic labours with as indefatigable industry as ever. (Eventually a converted Hindoo merchant undertook to pay him a salary as his own missionary; and thus he has been labouring for upwards of a year.) People ask for palpable fruit. What fruit could be more striking than this? One Christian convert prospers as a merchant, and his heart is opened liberally to support another Christian convert as an evangelist!

TAMIL PRAYER-BOOK.

A Tamil Prayer-book has been published at Madras by a Theistical sect of Hindoos, commonly called the "Veda Samajan." The Rev. J. F. Kearns, of the Propagation Society's mission in Tinnevelly, writes:

"The prayers, with slight alterations, might be made absolutely Christian. One of them is almost in the words of our 'General Confession,' and another commences beseeching God to send his Spirit into them. There is also a prayer for 'steadfastness,' which, with a very slight alteration, might be a beautiful addition to any missionary manual of prayers. There are some exquisite sentences in this prayer, *e.g.*: 'Than the dearest of all things, Thou art dearer; than all worldly wealth, thy favour is more precious. Create, then, in thy servant such a holy zeal and steadfast love for Thee, that I may willingly renounce all things for thy sake. . . . Enable me to fight for the truth, even at the risk of my life, . . . and, if it should be necessary, oh, grant that I may be ready, willingly, to lay down my life as an offering at thy sacred feet.' This Prayer-book is a most remarkable production, and it is the production of the master-minds among the Hindoos; and, therefore, cannot be laid aside as of no importance. These men understand the Vedas, but are not satisfied. Christianity has more attraction for them, but they are as yet unable to accept it. Clearly, however, they cannot remain as they are. I have no doubt that much good will follow this movement."

MORAVIAN MISSIONS IN THIBET.

According to the latest intelligence from Kyelang, the new government school was prospering, containing ten boys from Spitti, and thirty from Lahoul, Rev. E. Hyde, and Samuel, one of the converts, take part in giving instructions. From Poo, Rev. T. Pagell writes that he undertook various journeys in the course of last summer, and preached the Gospel to many natives, particularly at the great annual idol-festival at Nisang. He also distributed books. At his own station, public service is held regularly every Sunday.

The *Calcutta Englishman* says that the new sect called Kooka, which has arisen in the Loodiana district, is reported to be increasing the number of its proselytes in all the Sikh districts. The teachers have of late, according to a subadar of one of the Native Infantry regiments, endeavoured to secure converts to their doctrines from amongst the Sepoys. The matter has led, it is stated, to an order which, while forbidding men of this sect to be enlisted, discharges the few soldiers who have already accepted their doctrines.

China.

CHRISTIAN TUNE BOOK.

A CURIOUS production of the London Missionary Society's press at Hong Kong has just been received:—

It consists of sixteen of our most favourite psalm tunes, printed in the Tonic Sol-fa notation of music, with Chinese characters to represent the notes. It appears that a gentleman connected with the civil service in Hong Kong has, with the constant assistance of Dr. Legge, the head of the mission, undertaken to teach the art of reading music to these wonderful people. He says, in a letter to the Rev. George Curwen: "The Chinese themselves have no tunes, and no idea of music. Their instruments can produce only two or three tones, and their singing is screeching in falsetto to no kind of tune. Their hymns are naturally in sevens. All other metres are importations. The conventional terms 'high' and 'low' are utterly unknown to them. Why, they ask, should a shrill note be 'up' and a grave note be 'down'? Their voices are harsh to a painful degree, and they lose all command of them after half-an-hour's singing. Their talent for flattening is wonderful."

But the experiment appears to be succeeding, notwithstanding. They have learned to sing at first sight, without error, any ordinary psalm tune, and have been introduced into Union Church as a choir for the native service. Tonic Sol-fa may spread some day through the whole of China!

The French Roman Catholics are erecting a Cathedral in Pekin, China, the towers of which are of such height that they overlook the imperial palace. The Chinese Government and people are moved with indignation, and it is rumoured that the serious plotting against all foreigners is the consequence.

MR. TAYLOR'S INLAND MISSION.

The *Occasional Paper* last issued contains highly interesting letters from Mr. Taylor and party. After five weeks' life in boats, they had succeeded in renting premises which would accommodate the whole of them until they should be placed in the neighbouring towns. This band of sixteen missionaries is now in the harvest field, and the news from several of them is cheering. It is hoped that two or three married couples will proceed to China about the end of May. Mr. and Mrs. M'Carthy and Miss M. M'Lean have been heard of at the Cape, up to which point they had a prosperous voyage.

The brethren and sisters are engaging heartily in the work, and have already adopted the Chinese costume, their object being to make themselves as much at home with the people as possible. The following is part of a letter from Miss Desgraz, which indicates the spirit of the missionaries, and the nature of the work before them :—

"The sights that we see here are very sad. If only our friends at home, and the Christians throughout England, could see them, they would be stirred up to more prayer, and to give themselves up to the work for the poor Chinese. One night, as Mr. and Mrs. Taylor and myself were walking from Mr. Gamble's house, we saw a procession coming along; they stopped by the water's side, and we stood too to see what they were going to do. We soon found out. Mr. Taylor told us it was a devil-worship going on; a funeral had taken place, and the family of the deceased were burning crackers, and making a great noise to frighten away the evil spirits. Old papers they burnt too, which would turn in the other world to bank-notes for the deceased. They burned also a great many lanterns to light him. What with the noise and the glare of the fire, it was an awful sight; I cannot tell you the impression it made upon me. I was glad to go away. They had also a table, upon which they had a god and the ancestral tablets, before which the priest and the family were bowing, and making all kinds of gestures.

"You would scarcely know us again, if you were to come in as we are sitting round the dining-table, a number of Chinamen and China-women, all eating with chop-sticks. I do it for the Lord; that reconciles me to it. It is comparatively an easy thing to put on the costume; but it is much more difficult to learn the habits of the people, which we shall have to do, if we wish to become thorough Chinese, so as to gain access to them."

New Hebrides.

FATAL EPIDEMIC.—THE SABBATH.—EUROPEAN VISITORS.

The Rev. John Inglis of the Reformed Presbyterian Mission, writes from Aneityum on January 8th, 1867 :—

The epidemic that passed over this island was a most solemn dispensation of God's providence. On this side of the island alone the deaths during the past year have been 184, as against 32 births—viz., 108 males and 76 females—leaving an excess of deaths over births of 152. The deaths were, to a large extent, of persons in the prime of life. We lost 64 church members, including one elder, two deacons, one teacher, and six teachers' wives; these last seven were persons who either were or had been teaching. When I went to visit my scholars after the sickness was over, in one settlement I found nothing but widowers and widows; every married man left had lost his wife, and every married woman left had lost her husband. In not a few instances, both husband and wife died. In most of the South Seas it is these epidemics, more than anything else, that sweep away the population; they cut off such numbers, and also disorganise society. Since the measles, in 1861, the deaths have every year exceeded the births, but the excess was steadily diminishing. Last year the deaths were only seven more than the births, and if they had continued to diminish in the same ratio, this year they would have been equal. Our births are always in a normal proportion to the population; if we could only keep death away, our population would soon increase. The work of

reorganising society is again commenced; widowers and widows are being married; for some time past we have had one or two marriages every week.

When the epidemic was nearly over, I was seized with it myself, but in a mild form. I could not trace it to infection; it was first brought on by exposure to cold, then greatly aggravated by over-exertion and not getting my clothes changed when wet with perspiration. It hung about me for more than two months; the first month I was all but completely laid up, and during the second I was very feeble. I had constant fever, great lassitude, the right year was quite deaf, shooting pains through the right side of the head, and throat slightly affected at first; but after the head became affected the pain left the throat, but the voice was quite weak. I conducted public worship every Sabbath except one, but it was done in a very perfunctory manner. I never felt medicine have less effect upon me. The malady seemed to run its course irrespective of everything. I am thankful to say, however, that my recovery was complete, hearing and voice and strength returned to me as formerly. Since the epidemic the public health has also been particularly good. Our Sabbath and week-day services are as well attended proportionately as they were before, perhaps better; and our schools, after being all suspended, or rather turned into little prayer-meetings, are all again in operation. During the year we have admitted 33 new members to the fellowship of the church, restored 2, suspended 7, and lost 64 by death. I solemnized 23 marriages, but in 17 cases the bride was a widow. We have had heavy trials, but the Lord has shown us many tokens of His mercy.

The natives do no servile work on the Sabbath day, and no cooking except for the sick; all their cooking is done on Saturday. They never, on any day, cook more than one regular meal, which is supper; many days they cook none at all, but eat what comes to hand, raw or roasted, as the case may be. But if they should cook only one meal in the whole week, that will be on the Saturday evening, to have plenty on the Sabbath; hence, although they have no "hot joint on Sunday" for their dinner, it is never a fast day with them; as far as food is concerned, it is the most comfortable day in all the week. Sabbath here is a day of unbroken rest to the body, with a competent portion of the best eatables which the island and the season of the year can supply. To a native of these islands, these two blessings,—rest and food,—constitute the main elements of his idea of the *summum bonum* as regards the things of this life, so that the Sabbath is felt to be a boon and a privilege, and he is thereby placed in the most favourable circumstances for waiting upon the ordinances of religion. In these seas the Sabbath is invariably the first part of Christianity which the natives embrace.

At the meeting of the Anthropological Society, in 1865, Mr. Winwood Reade stated that of all the African converts he had meet the men were invariably thieves, and the women prostitutes. I can believe that there is a portion of truth in this statement without damaging in any degree the general character of mission converts. I know nothing about the private character of Mr. Reade, or of those who travelled with him; but I know this, that in these islands, as elsewhere, we have waifs and strays, and that a certain class of our countrymen always draw these waifs and strays around them; and, by a kind of infallible instinct, they always find one another out. Even when a whole tribe, or a whole people, have become nominally Christian, there are always some, more or fewer, as the case may be, who are still heathen at heart, who keep shy of the missionary, but who are the first to meet the trader or the traveller to share his tobacco or his rum, and, if like has met like, their true character will soon come out.

The other year a young man from this island, who is prominent in that class, went up to Sydney, and lived for some months among kindred spirits in that city, and saw life in its lowest moral grades. On his return to Aneityum he gave an account of the people in Sydney, bearing a close resemblance to the account which Mr. W. Reade gave of the Christian converts he had met with in Africa. The natives were astonished, and some of them came to Williamu, who had been in Sydney, to inquire of him if these statements were true. Williamu said—"He did not know what sort of people so-and-so had been living among, but he saw no such people when he was in Sydney; he saw nothing but good people, very good people, all the same as the people in Beretani."

Samoa.

REMARKABLE VOLCANIC ERUPTION.

Dr. Turner, of the London Missionary Society, has recently forwarded to England, says *The Chronicle* of that Society, an extremely interesting account of an eruption that has recently occurred

at the eastern end of the Navigator's Islands, from which we extract the following passage :—

"I had a visit two days ago from our teacher Tauga, who labours in the most easterly island of our group, about 120 miles from this. He has come all this distance in his boat to get some pastoral advice, and also to inform us of a volcano which has taken them all by surprise. From what he says, I have gleaned the following particulars of the appearance of a new submarine volcano in the straits between the islands of Tau and Olosenga, the most easterly islands of our group. On the 7th of September last, the natives of Tau and Olosenga were surprised by an unusual succession of earthquakes ; there would be three and four in the course of an hour. During the night of the 9th, there were in all thirty-nine shocks. There was only a slight tremulous motion ; but its continuance, together with an unusual subterranean 'groaning,' as the natives called it, alarmed everybody. They knew nothing of volcanic action in the group from personal experience, or the traditions of their ancestors. Their islands, however, are all volcanic. On the 12th of September, a little after noon, a commotion was observed in the deep blue sea, about a mile and a half from Olosenga, and three and a half from Tau. It appeared like surf breaking over a sunken rock. Some thought it might be a whale blowing, and others that it was a shoal of bonito. This unusual commotion continued all day, and, by the following morning at daylight, volcanic action was unmistakable. At first, the eruptions were at intervals of about an hour. They went on increasing for two days, and on the 15th there were fifty in the hour. For three days longer there was one continued succession of outbursts. The natives gazed in amazement at the great jets of mud and dense columns of other volcanic matter rising in terrific grandeur two thousand feet above the level of the sea. These, again, branched out into clouds of dust, blackening the sky, and covering up Olosenga from the sight of the people on Tau. The roar of the eruptions, and the collision and crash of the masses of rock, met in their downward course from the clouds by others flying up, were fearful. Quantities of fused obsidian, too, threw off the most lovely fragments, which shone and sparkled in the sunshine like thousands of pendants from a crystal gasalier. No flame appeared, and only once or twice was there a gleam of fire seen in the matter thrown up. The sea was most violently agitated, and boiled and bubbled furiously in a great basin half a mile in diameter. After a time, the ocean had a slight sulphur tinge for ten miles round. Heaps of dead fish were washed ashore, and among them deep-sea monsters six and twelve feet long, which the natives have never seen before, and for which they have no name. The sulphurous vapours, heat and smoke and ashes, soon made the settlement on Olosenga in a line with the volcano unbearable, and the people fled to a place a little to the south. A slight tremulous motion continued to be felt on land, but no fissures opened, nor have any hot springs made their appearance. The ordinary springs of fresh water are also unaffected.

"According to a census just taken, the entire population of the three small islands there is over 1,500. The natives knew not what to make of the wonderful phenomenon. When it was at its height, the chiefs of Olosenga called a meeting ; but a violent earthquake made them reel and stagger, and disperse hurriedly, calling to each other to 'fast and pray.' Some did fast all that day and the following night. Others killed the pigs and got up a *feast* rather ; but there was no pouring out of 'drink offerings,' or other allusion to the old gods. Fasting and feasting were both tried in old times during war, famine, pestilence, storms, or other calamities. When the native teachers were appealed to as to what should be done, they advised a *special* prayer meeting, and to continue it regularly every Monday morning. This was taken up at once. They met, acknowledged the presence and power of God in the visitation, thanked Him for preserving life, and prayed for the 'extinction of the fire,' or, if it should please Him to continue it, that their lives might still be safe, and also that they might be saved from a still greater destruction than an earthly fire. In a written statement which we had from the teacher who has just visited us, he wound up a most sensible paper on the volcano with the following appropriate Scripture quotations :—'Great and marvellous are Thy works, Lord God Almighty. . . . . Who shall not fear Thee, and glorify Thy name?' 'The works of the Lord are great, sought out of all them that have pleasure therein.' 'Marvellous are Thy works, and that my soul knoweth right well.'"

Fiji.

A HEATHEN CONJUROR.

One of the Wesleyan missionaries writes :—

I think I told you in my last of a heathen priest in the Rakiraki district, who professed to

have found the Elixir of Life, which he sold to as many as were foolish enough to be duped by him.

My friend, Ravunakana, came up from Rakiraki to Viwa a few days before the District Meeting, and we had several pleasant chats together; I being at the time unable to rise from my bed, so obstinate was my wounded leg. I did not forget to ask him about this old impostor, with his *Wai ni Tuka* ("water of immortality"), whereupon he burst into a great roar of laughter.

"O, *that* fellow!" said he. "Wagalevu (Ravunakana's father) made a thorough fool of him before us all,—me, and Bolabola, and our people also,—a great company.

"'Well,' says Wagalevu, 'is all this true about your *Wai ni Tuka?*'

"'It is true, sir,' answered the priest.

"'Indeed,' said Wagalevu. 'Then *you* have drunk it yourself, eh?'

"'Yes,' returned the priest, 'I have drunk it.'

"'Very well, then,' said the chief, 'if you're clubbed it can't hurt you now, I suppose?'

"'It cannot hurt me, sir; nothing can hurt me,' said the priest, quite boldly.

"'Good,' cried Wagalevu. 'Now, to-day shall we prove the truth of your words. Hi! you there! Bring me a club!'

"So a club was brought, at which the old priest began to cast uneasy glances.

"'Now then,' continued Ravunakana's father, 'if your words are true, the club won't hurt you; and if they are false, it will serve you right to have your head cracked for your lies and cheating. Are you ready? Are you willing to be put to the proof?'"

When he got thus far in his tale, Ravunakana broke forth again into a roar of laughter.

"Well," said I, "well! what did the priest say?"

"'Say!' cried my friend, with another roar. 'What did he say? What *could* he say? Why, he was dumb. Not a word could we get out of him. And so we all know that he is a liar and a cheat.'"

A SCHOOL EXAMINATION.

Another missionary writes:—

On the morrow, as we sat at breakfast, we heard faintly sounding in the distance the first notes of a strange, wild chant, growing ever louder and more distinct. Then, amidst the green bushes we caught glimpses of the school children coming slowly on, their little feet keeping time to the song they were singing; their heads powdered with scraped sandal wood; their well-oiled bodies adorned with garlands of leaves and flowers, and their hands bearing aloft yams, dalo, bananas, or sugar cane, to present to us. So they came on singing, "This is the token of our love to the two missionaries;" and when they drew near the house, one after another stepped forward, and laid down his or her gift before the door, till there rose up a goodly pile of food; and then they went away to the chapel to take their places ready for the examination. Thither we followed them, and found them seated on the mats in long rows, the boys facing the girls; and a pretty sight it was, worth coming many a mile to see. The Rev. J. F. Horsley then gave out a hymn; and, at a signal from the teacher's whistle, all the children rose up together, and began to sing the praises of God, which always seem to me to sound far the most sweetly when sung by infant voices. Then, when the hymn was done, the whistle sounded again, and all knelt reverently down while Mr. Horsley prayed that the richest blessings of God our Father might be theirs and ours. Then began the examination. First, a number of the older boys and girls stood up and chanted together a chapter of the New Testament; then, those who could read (and they were not a few) read each one his or her verse; and then some ten or twelve stood up one after another, and repeated from fifteen to twenty verses each. Next came the spelling; and herein they acquitted themselves most admirably. It was in vain that we tried to puzzle them with the longest words that we could think of (and there are some tremendous ones in the Fijian language), for they spelt them off with the greatest ease, and grinned with delight when we told them how pleased we were. Then they showed us how well they could write figures on their slates from dictation; but, herein we had the better of them, and found that anything beyond hundreds puzzled most of them not a little, for they seemed to have rather hazy notions about "a thousand"—the generally received opinion thereanent seeming to be, that it is expressed by an indefinite number of cyphers with a 1 placed either before or after them, according to the taste and fancy of the writer.

A MISSIONARY MEETING.

The next day we held our Missionary Meeting, when several good speeches were made, accompanied by a collection whose amount would shame many of our missionary collections elsewhere.

Among the speakers was Eliesa Takelo, and in

the course of his speech he gave us the following illustration. Exhorting the people to lay aside all their feuds and petty jealousies, and to pull heartily together as neighbours should, he said, "Our fathers told us of a slaughter which took place in our land. A canoe came in one day well loaded with men; and, because they were many, they thought they could be impudent at one of our small towns where they landed. Then our chiefs were angry, and said, 'Let them be clubbed!' and our young men took their weapons, and rushed upon them. All were killed but two, and they fled across the island, and there they found a small canoe on the beach. 'Let us launch this canoe,' said they, 'and escape alive to Tuvuca or to Katavaga.' Now they were both landsmen, and did not know how to row; so when they had got the canoe afloat, they climbed on board, and took the paddles to row away from our land. But they sat face to face, the one in front looking towards the shore, and the one behind towards the sea. So when he behind began to paddle, the canoe went ahead; but when he in front paddled, it went astern again, and they could not get away from the land. Then they said, 'The gods are our enemies! Let us go ashore again, and die!' So they left the canoe, and went ashore, and died there like the rest. And this was because they did not pull together, but the one against the other; and so it is with us."

Eliesa went back with us to Lakemba. He told me of his Rotumah troubles; how that the heathen had killed and eaten his fowls and pigs, destroyed his gardens, forbidden any fruit to be brought to him, torn the clothes off his wife, and stoned *him*. "These things," said he, "I could bear; for I was not angry with the heathen, because I knew the darkness of their minds; but that which was heavy upon me was that many of my brethren turned against me, and they who ought to have helped me spoke falsely of me; so that I had at last no friend but the Lord. Then was I '*small-souled*' because of these things, and indeed my trouble was great.

"There was a great chief, Sautiki by name, whose sister fell into grievous sin, and she was a member of society. Then Sautiki sent a messenger to me, saying, 'Tell Eliesa to stand my friend, and not put my sister out of society. Tell him, also, that if he does put her out, I will shoot him dead.'

"It was not many days after that, as we were going to prayer in the evening, I looked out of my door, and there I saw three men with their guns pointed towards me. Then I thought, 'I die to-day,' and I took up the Holy Book, and began our family prayer. But, while I was reading, I could not think of the words in the book, but of the three guns that were waiting for me outside. However, we prayed, and after prayer I sat still; and soon I heard the voice of Sautiki calling me, 'Eliesa, Eliesa!' but I kept silence. Nevertheless he continued to shout, 'Eliesa, Eliesa!' till at length I answered, 'What is it?' Then he said, 'Come out here, Eliesa;' but I answered, 'No! you come into the house, and let us talk together,'—for it is forbidden in Rotumah to kill any one inside a house. At last I said, 'Well, I will come out to you:' and I went out. Then he said, 'Eliesa, we are now come to kill you. Let my sister go back to her class, and you shall live; but if not, to-night you die!' Then I said, 'Look, Sautiki! I do not say that I am not afraid of death. I fear it, and wish to live. But your sister cannot be a member of society; for she has sinned a great and shameful sin.' Then he pointed his gun at me, and so did the others; but the Lord prevented them and kept me alive; so that they did not shoot, and I went back again into my house. Sautiki often threatened to shoot me, and carried his gun about for many days to frighten me; but I was firm, and no harm came to me."

A CHRISTIAN DEATH.

The same missionary writes:—

I have this day received another account from Joeli Bulu, of the death of one of our teachers in this district. I have Joeli's letter before me now, and send you his very words, allowing for the difference of idiom between the two languages.

"There was a man of Ono, Reuben by name, a true servant of God, who, falling sick, sent for me to visit him. So I went to his house, and found that his disease was heavy indeed upon him.

"'How are you Reuben?' said I; and he answered, 'I am very ill.' 'But,' asked I, 'how is it with your soul?' 'My soul,' said he, '*is at rest*; for I *know* the love of God; but my disease is heavy upon me, and great is my agony; nevertheless, my trust is in the Lord my Saviour.'

"Then said I, 'Let us pray;' and while we were praying, he could not rest because of his great agony, but cried out, saying, 'Lord Jesus, have pity upon me.' When our prayer was over, we sat and watched him, talking with him about

his soul; and it was plain, indeed, that he was ready to die. So I went away again to my own house.

"When the daybreak came over the land, I went again to see him; and when he saw me, he said, 'I am very ill? I know that the time of my departure is at hand, when I must go to the land for which I have made myself ready.' When I asked whether he was sure he would reach heaven, he said, 'Yes. Long ago was I sure that my soul lived through faith in Jesus.'

"I looked on his face as he was speaking, and it was like the face of a man who had found a great treasure. Then he commended his children to me, saying, 'Joeli, if you love me, pity my children. Teach them religion, that they may thereby know Jesus their Saviour.'

"I answered, 'I will take care of them. Trouble not yourself about them, but attend to your own soul.'

"Then he said, 'Of a truth the love of God is with me. Great is my pain; but this pain of mine is not worthy to be compared with the good things which the Lord will give me on the right hand of His lordly throne.'

"While we were thus talking together, he said, 'Near now is the time of my going.' And when we saw that he had but a little while to live, we thought we had better take him to the great house, because he was of the blood of the chiefs, and many people were coming to see him so that the house wherein he lay was crowded. Nor was it long after we had carried him to the great house before he died (as we thought), while his friends were gathering together, that they might kiss him, and perform upon him 'the custom of the dead.' Great, then, was their weeping because of their grief that their friend was dead,—a man so useful in their land.

"But in a little while we saw that he breathed gently. Then he opened his eyes, and, lifting up his hand, beckoned us to be silent, and said, 'Weep not! weep not!'

"When we saw him moving, and heard his voice, there was then a great silence in our midst; and we feared, for we thought he had been dead. Then the dying man spoke again, and asked, 'Why are you weeping?'

"'We are weeping,' answered one of his friends, 'we are weeping because of your death.'

"'Weep not for me,' he said. 'Weep for yourselves. As for me, I live! The Lord and His angels are hastening to take me with them. Yet once more will I speak a little to you. Be earnest in religion. If you love me, hold fast the *lotu*. While I was in health I believed that which is told us in the Bible, and thence came to me pardon for all my sins. I read of heaven in the Bible, and believed it; and now to-day shall I look with mine eyes upon the things that I believed, though I saw them not; those things that Paul speaks of, whose words I have so often read, wherein he tells of heaven and of my Saviour. Now I am going to possess them all. Do you not see the Lord? Look! This house is full of angels. My Saviour is hastening me away. Farewell. Great is my love to you.'

"Thus ended his mortal life in this world; but angels took the hand of his soul, and led him up to heaven.

"We, with his father, his wife, his children, and his friends, even we heard and saw these things. Our souls were filled with joy: it was not to us like a day of death, but like the day of a feast, as we saw the love of God towards him that was dead. Our faith in God was 'made hot,' and we said, 'There is nothing in the whole world like true religion.'"

Abyssinia.

A Jewish Mission to the Falashahs.—We copy the following from the *Jewish Chronicle*:—At its last Meeting the Central Committee of the Israelitish Alliance decided to send a Mission to Abyssinia in order to find out the traces of that strange and interesting population called the "Falashahs," which so many powerful reasons justify in considering to be of Jewish origin, and even Jewish to this day, regard being had to most of its practices. A host of curious problems might find their solution by a closer acquaintance with this population. Everything as yet known about them is due to accounts of travellers, little versed in the language of the Falashahs, and to information derived at second hand. A young scholar, M. Hallivi, to whom the Alliance has confided this Mission, is about to set out on this interesting and, in many respects, very dangerous enterprise.

East Africa.

DEATH OF MRS. REBMANN.

The Rev. J. Rebmann writes from Kisuludini:—

After many years of life and health continued unto us in a dark and strange land by our gracious

God, the Father of all mercies, it hath pleased Him to take from me unto Himself my beloved wife. After an illness of only eight days, she died at five o'clock on the morning of November 8th, 1866, of what appeared to be inflammation of the chest, which commenced with an attack of fever, and at once caused such an alarming shortness of breath and pain in the chest as kept her sleepless during all the time of her illness, and also hindered most painfully her powers of speech. When this at last entirely failed, she took leave of me by a most affectionate smile lighting up her countenance only a few minutes before her happy spirit left its earthly tabernacle to be for ever present with the Lord. She was buried on the evening of the same day by Mr. Tüsmann, a Missionary from Esthland (or Esthonia), who was trained at the Chrischona Institution, near Bâsle, and has stayed since his arrival in this country (in June last) as a guest at Ribi. He remained with me for nearly a week, and was a great comfort to me in my bereavement and sorrow. Last Sunday, when I broke down in the very beginning of the English part of the service, he continued it for me, though his knowledge of English is very imperfect; but I was wonderfully strengthened and sustained for the Kinika part. . . . .

Mrs. Rebmann was in her fifty-seventh year, being ten years older than myself. She had been five years in Egypt before I married her, and was spared to me for nearly fifteen years. She devoutly and faithfully stood by me through the darkest period of the East Africa Mission; and I shall always look upon her as one who had been especially prepared for a situation which involved so much of privation, and at a time when East Africa was so much dreaded by Europeans. Her memory will still be a blessed one for the East Africa Mission, and I can already see a greater willingness among the women to come to Christ.

West Africa.

BASLE MISSIONS ON THE GOLD COAST.

The Bâsle Missionary Society has maintained a mission for many years on the Gold Coast, in West Africa, at or near the region which is crossed by the meridian of Greenwich, extending from the port of Christiansborg for a considerable distance to the interior. The last report states that they now have seven stations along the valley of the river Volta, where they employ already thirty-three brethren and sixteen sisters of European race, who, assisted by twenty-eight male and female native teachers, are labouring amongst a population of about two hundred thousand souls, of several tribes, independent of Ashantee and of Dahomey; that their day schools are attended by three hundred and fifty-eight children living with their parents; and at five of the stations are boarding schools, in which are under present training one hundred and twenty boys and ninety-nine girls; that of their seven church congregations more than nine hundred and fifty are members who have renounced slave or peon-holding.

LITERATURE.

James Henderson* was a peasant's son in Scotland, whose father died young, and left his widow to struggle on with himself and two other children. His father died during a snow-storm, and until the drift had cleared away the mourners were left alone. It was a strange beginning of life. His mother taught him chapters of the Bible, and the Shorter Catechism, elements of the soundest education; and, except for slight help offered in the same direction by his grandfather, who could not read, his knowledge was slender. There was no church, clergyman, school, schoolmaster, or magistrate, within five miles of where he lived; the people administered a rough law of their own; despised writing and arithmetic; and stoutly believed in a man's honouring father and mother by being as ignorant as they were. Henderson's education lay in reading the Bible, the catechism, and the hawkers' stories, and spending the Sunday far away by mountain rivulets, with the Bible before him, and a collie dog by his side. Emerging into young manhood, he became successively farmer's boy and doctor's boy, and under butler, remaining in his last situation for five years, and only leaving it to commence the struggle for a university education. These early chapters of his life he relates with great vividness and much shrewd observation from his point of view, in an autobiography that will compare with any of its kind, and in which the heroic, and other fine qualities of the Scottish peasantry, come pleasantly out. His mother's dying charge

* *Memorials of James Henderson, M.D., Medical Missionary to China.* London: *Nisbet & Co.* 1867.

had been printed on his heart—*Never forsake God, and He will never forsake you*—and in March, 1849, he dates his conversion. "I felt I was washed in the blood of Christ." From that time he was overpowered with the desire of working, in some definite way, for his Master; and, when he was 23 years old, appeared as a friendless young student in Edinburgh, to climb undauntedly up the eight years of study required for the Scottish ministry. He secured a situation, which allowed him considerable liberty to continue his preliminary studies; but the length of years, and the general discouragement he received, turned his thoughts from the Church to Medicine. He made steady and rapid progress, rigorously confining himself to two meals a day, and such other expedients as, to the honour of his countrymen, have been used by many a student, whose means alone did not justify him to commence a university career. An address on Medical Missions seized hold of his mind at this time, and he offered himself to the Medical Missionary Society, who adopted him as one of its students; and when he was 29, he was accepted by the London Missionary Society. He was appointed to Shanghai, where his brief mission of five years was spent. It was spent in unflagging work. "Work is life for one," he writes; "and, thank God, I feel strong and fit for anything." And the strong, determined nature of the boy comes out in all he did, in his bold, vigorous way of setting about what was to be done, and his carelessness of everything but that he did it right. He would quote sometimes from the gate of an old castle, "*They say—what say they?—let them say.*" Of the hospital itself, he says, in 1864, "Without any invidious comparison, I can confidently say, that no other hospital in China has had such a career of continued prosperity and success. During the first ten years, the annual aggregate attendance was from ten to fifteen thousand; and last year it was close upon 50,000." Working here, quietly and successfully, he contracted a fever that never left him, and to which he succumbed in his 36th year. The book is one that needs no apology; for, though the materials are slight, they are full of interest, and are simply and intelligently put together. It is by such lives that the enterprise of missions is carried to its success.

It is some years since Messrs. Longman published a *Year Book of Missions* to meet what every one was felt to be a want—a handy and accurate record of the progress of the Church. The *Christian Year Book*,* which now offers to take its place, will excite a brief interest, and unquestionably disappoint it. The essential requisites of such a book have been overlooked; and it comes to us without method, without arrangement, and without accuracy. It is more comprehensive than its predecessors, containing statistics of all existing churches, as well as of their missions, and professes to do for Christendom what Mr. Martin has so admirably done for politics. Nor could the compiler have taken a better model than Mr. Martin's book. Its succinct sketches, its admirable tables, its fullness of information, its ease of reference, its lucid arrangements, and the care shown in the sifting of its statements, and, besides all these, its excellent, compact, and readable type, are a model of what might be attempted, on a less ambitious scale, for the Church of Christ: to the compiler of the *Christian Year Book* they seem to have been a model of what to avoid. Mistakes appear to have been recklessly made, and but a few of them corrected in some hasty *errata*. It appears that the *Methodist New Connexion Conference* has neither government nor association; that the *Primitive Methodists* are in the same predicament; and, while *Bible Classes* have a government, *Presbyterians* have none. This meets us on the 7th page; and though we find a true statement of the case when we turn to Scotland—a matter of some difficulty—there is no reference to guide us. Funds are mentioned, without any information of what they are and whence they rose; sometimes missionaries are lumped together without detail; sometimes detailed, without affording us the total; and mission churches are hinted at without a word to localize them. Was there any translation or revision of the Bible last year? How many tracts were issued by the Tract Society? How many persons were baptized in this mission and the other? These are questions that are naturally put, but to this book in vain. The information is full or meagre, well or ill arranged, just as it chances to be in the missionary report. Of the origin of the missions we have not a word nor a date. Irish missions, so important as the Irish Society, and the Presbyterian, are simply ignored. Such work of the Church as orphanages, and the like, finds, if any review, one so incomplete as to be valueless. Trivial incidents are recited at length, and those of importance commonly omitted; while, if serious

* *The Christian Year Book: containing a Summary of Christian Work, and the Results of Missionary Efforts throughout the World.* London: *Jackson, Walford, & Hodder.* 1867.

naccuracies are frequent in the record of home progress, we are not surprised to find them in the record of churches abroad. There is no trace of any effort to analyze and reflect on the large mass of materials which the editor accumulated, or to arrange them on some definite, well-constructed plan; and "an outline of the operations of the Christian world" is drawn up without a word on China literature. The first sentence is a clumsy blunder:—"The year 1866 has not been remarkable, in a directly religious point of view"—and so the writer blunders on to the end. In fact, there is scarcely a fault with which such a volume could be charged, that does not belong to it. Yet it has one great merit, and that is in the conception of the book itself. A Christian Year Book so much needed, that the disappointment of finding it ill done is the greater. We trust the excellent publishers will persevere in their undertaking, but that in future it will be committed to competent hands. Fairly executed, with brief historical notices, a clear survey of the year's work, full tabular statements of each Church and Mission, a record of Christian literature, a proper obituary, and some knowledge of authorities, it would be a singular boon, and a successful publication.

The Religious Tract Society has added to its valuable missionary hand-books, one on China, and a more timely volume could not have appeared.* The writer reminds us that China has been shorn of half its mystery; Englishmen are beginning to roam at will through the Middle Empire, and tens of thousands of Chinese are at work in our colonies. The relations between ourselves and that interesting people have undergone rapid and most important changes, and have assumed, within the last few years, an entirely new phase. European soldiers have camped in the palaces of Peking, and Chinese Christians are issuing commentaries on St. John. This revolution in the habits and traditions of a people that numbers a fourth of the population of the world has been accompanied by political disturbances on a scale that has convulsed the empire. China is notoriously unsettled in mind and state, and one natural result appears in the singular readiness with which whole villages are opening to the preaching of the Word. A mission to China, and not to the few open ports only, where Europeans have been contemptuously shut up, issues in work so vast, and suggestive of such triumph for the kingdom of Christ, that it is no wonder if the mind of England is turning with a new and general interest to the East; and a handy book like this is just the one to meet the general enquiry. The history, religions, and social polity of the people are clearly traced, and the closing chapter relates the story of foreign intercourse and the story of Christian Missions. The last might have been enlarged with advantage, but no doubt the compiler felt that the real history lies still in the future, and that we only stand on the threshold of change.

While the East is opening to the Christ that it sent forth to the West, western thought is still revolving around Him in ever-widening circles; nor has it ever been plainer that He is the centre of the western world and of modern life than in these days when faint-hearted men have cried out that His influence was passing away. Men search for Him with eager quest, explore the creeds of the Church, or, leaving them, hurry back to the Scriptures themselves. The wise men still lay their treasures at His feet; busy lives outside the Church are touched by His arrest; philosophy, speculation, science, infidelity, cannot tear themselves from Him. Affecting to explain the phenomena of His life and kingdom, to include them in their system, they find they are included. And it is the sign of a grave and earnest time when the press enriches us with lives of Jesus, and below all the varying problems of social life, this of His remains to be solved. Now it is Strauss or Renan, or *Ecce Homo;* now it is Lange, or Pressensé, or *Ecce Deus.* The age does not weary of them. Each brings out some new feature, asks some new solutions, or answers some new question. It would be superficial and untrue, therefore, to say that a new survey of the life of Christ was unnecessary, that the track was now so beaten that we needed no more guides. Professor Plumptre professes no more than his predecessors; yet he is just as welcome, and his book has many special merits.* Even when compared with Bishop Ellicott, which it most resembles, it is fresh and original, and the order pursued combines with the history of Christ a philosophy of Christendom. Accurate scholarship and perfect fairness and a keen perception of the slightest links of thought and circumstances, and of their value, are eminent throughout; nor has Mr. Plumptre's large reading ever shown itself to more advantage. The language seems to have

* *China: its History, Country, and People.* London. *Religious Tract Society.*

* *Christ and Christendom: the Boyle Lectures for 1866, Delivered at the Chapel Royal, Whitehall,* by E. H. Plumptre, M.A. London: *Strahan.* 1867.

risen with the subject to a mastery and vigour not attained before, while preserving all the old, rich, grand sweetness, and is alive with echoes of the Word of God. It is no more to be accepted blindly than other lives of Christ, but at the same time there is more in it than in most of a judicial summing up of many controversies, a wise and calm setting forth of what modern criticism has confirmed.

It is still to keep in that most divine tour of all the world, but with a very different companion, when we follow Mrs. Webb into the household of Cæsar in the days of Paul.* Emboldened by past success, Mrs. Webb has made a large venture, and mingled the possible and natural of history together under the full blaze of imperial Rome. Pomponia is the wife of Aulus Plautius, left by the Emperor Claudius in the government of Britain, and between whom and little Claudia, daughter of the British king Cogidunus there springs up the warmest friendship. Claudia learns to read and write, and "in her beloved grotto" to "understand poets, historians, and philosophers," Latin or Greek. Aristobulus has heard Paul preach at Lystra, and has come over to Britain as a missionary. He stumbles on Claudia, and is almost torn to pieces by her dog, and she learns in the first startling interview all of the missionary's life, and gazes up at the heavenly beauty which shone in his face. He passes away, and is afterwards burned at the stake. Claudia is betrothed to her cousin Emrys, but a young Roman, Pudens, comes in, and Emrys will not forsake his post. So the betrothal is broken off, and the story of the lover begins. Claudia's mother becomes a Christian through Claudia, and on her death he learns that the Emperor has sent for his daughter to visit Rome. To Rome the story shifts, and after much vicissitude Pudens and Claudia are married, and soothe the last days of Emrys, who has himself been converted through Pudens. Aristobulus is not the only New Testament character that is introduced: Claudia, Pudens, and Rufus are all identified: and their adventures and biography sketched on the plan of Mrs. Cowden Clarke in the "Girlhood of Shakespeare's Heroines." It requires less skill on the one hand; for the characters are very numerous out of which we may build a life at pleasure; but on the other it requires more, for they need to be identified with a time that can only be reconstructed by minds of the highest power. *Pomponia* is an interesting and readable book for girls; but as a work of art it is feeble. It has received much pains, and yet the description, the dialogue and the setting, fail to realize the Romans, the Britons, or the Christians of the time. A selection from the writings of South brings us into a different atmosphere.* This man of honest English preaching has fallen into unaccountable neglect, and no better illustrations of the *Wisdom of Our Fathers*§ could be found than in his writings. "South's faults and excellencies lie on the surface"; and we may say of the book what the editor says well of the man, "His sincerity, and his earnestness, his uncompromising honesty, his shrewd clear insight, his sound judgment, his robust vigorous common sense appear on every page."

The last volume of Exeter Hall Lectures reminds us, by its thinness, of the thinness of the audiences, and of the decay, at least for the present, of the popular institution of the public lecture.† Private reading is taking its place among the thoughtful, and the passion for amusement and spectacle has carried off the undecided and indifferent. Some of the lectures are as good as any of the last twenty years.

To Mr. Binney, who delivered the last of them, Mr. Baldwin Brown dedicates a volume of sermons‡ that have sprung out of the strife with ritualism, freer from mannerism than the volumes from the same hand, plain, vigorous, thoughtful teaching, and not of that superficial kind that passes away with the controversy as before it, but concerned with true principles, and the fundamental ideas that underlie the conflict. So Mr. Brown clears his way by determining the essential principles of idolatry, and thence advances to the idolatry of the priest and of the Sacrament; nor does he stop short of idolatry of the word, by which he does not mean so much Bibliolatry as the bowing down before mere authoritative teaching and the words of creeds, as if they alone must settle the restlessness and searching of the heart. Among the closing subjects are the *spiritual freedom of Judaism*, a truth scarcely acknowledged, although it is not difficult to prove the paradox, "how profoundly Christian the spirit of Judaism was;" the *living way* and the *aspects and aims of ritualism.*

* *Pomponia; or, the Gospel in Cæsar's Household.* By M. Webb, author of *Naomi*, &c. London: *Religious Tract Society.* 1867.

* *The Wisdom of our Fathers; Selections from the Writings of Robert South, D.D. With a Memoir.* London: *Religious Tract Society.* 1867.

† *Six Lectures delivered in Exeter Hall, 1866-67, at the request of the Committee of the Young Men's Christian Association.* London: *Nisbet & Co.* 1867.

‡ *Idolatries, Old and New: their Cause and Cure.* By James Baldwin Brown, B.A. London: *Jackson, Walford, & Hodder.* 1867.

For use in Library only

For use in Library only

I-7 n.s.v.1
Christian Work (London)
Princeton Theological Seminary-Speer Library
1 1012 00311 2663